



AN HISTORICAL
DICTIONARY
OF ALL
RELIGIONS

FROM THE
Creation of the WORLD
To this present TIME.

CONTAINING,

- | | | |
|---|---|--|
| I. A Display of all the Pagan Systems of Theology, their Origin, their superstitious Customs, Ceremonies, and Doctrines. | ✻ | IV. A Survey of the several Objects of Adoration; Deities and Idols. Of Persons dedicated to the sacred Function; Priests and Religious Orders. Times, and Places of Divine Worship; Fasts, Festivals, Temples, Churches, and Mosques. |
| II. The Jewish, Christian, and Mohammedan Institutions, with the Ecclesiastical Laws, and History respecting each Denomination. | ✻ | V. Of Sacred Books and Writings, the Vestments of Religious Orders, and a Description of all the Utenfils employed in Divine Offices. |
| III. The Rise and Progress of the various Sects, Heresies, and Opinions, which have sprung up in different Ages and Countries; with an Account of the Founders and Propagators thereof. | ✻ | VI. The Changes and Alterations, which Religion has undergone both in ancient and modern Times. |

Compiled from the best AUTHORITIES,

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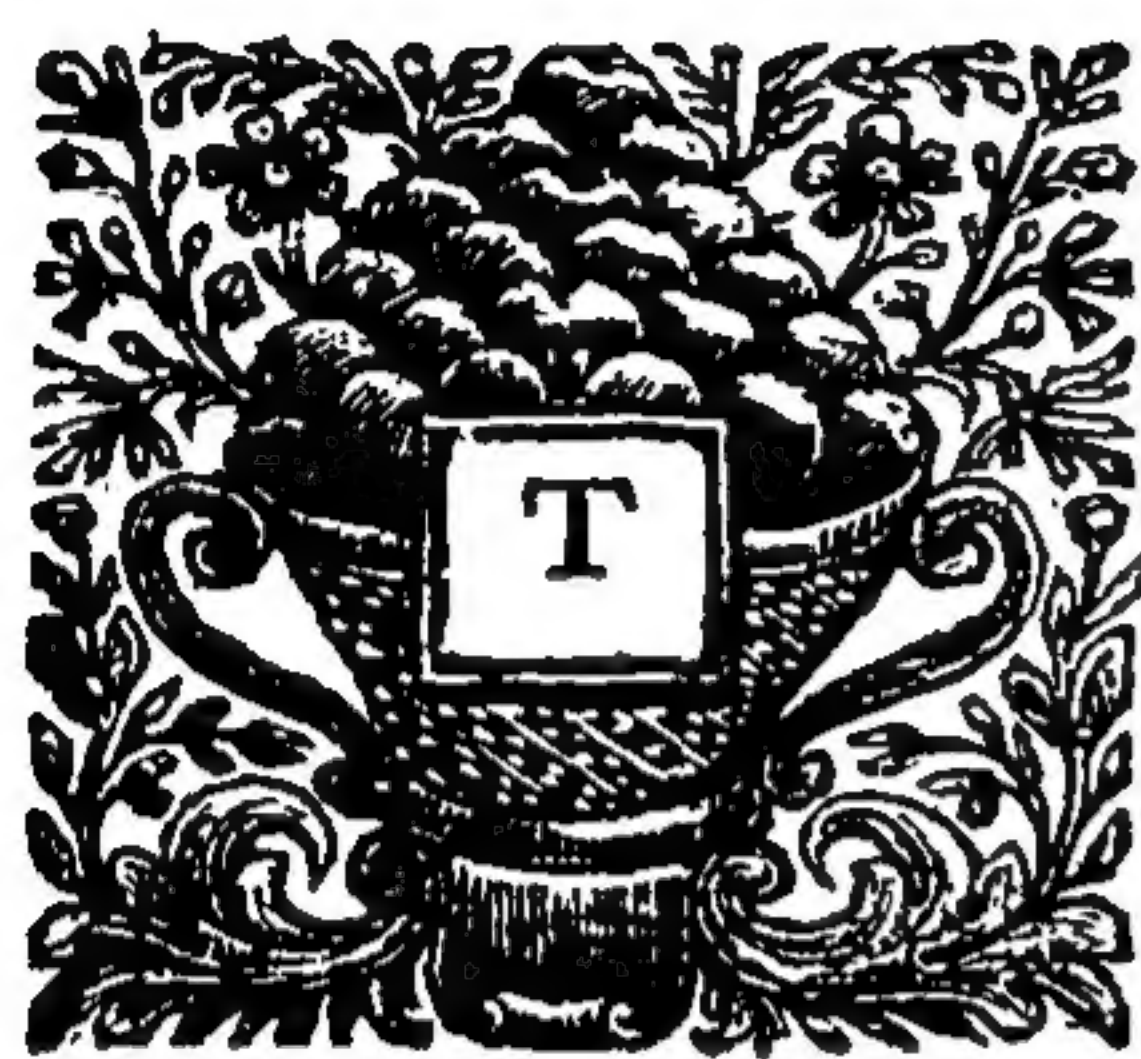
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P R E F A C E.



THE design of this work is, to give the reader a comprehensive view of the *principal matters* relating to the state of RELIGION, in all ages, and nations, of the known world. I consider *Religion*, in the utmost latitude of the word, as including, not only what is really and truly such, but every thing likewise *falsely so called*: in which extensive signification, it comprehends every mistaken notion, and practice, in Religion, and consequently takes in SUPERSTITION, in all it's branches, and all it's shapes.

The first general division of *Religion* is into *True* and *False*. *True Religion* must ever be the same and invariable, and therefore there can be but ONE TRUE RELIGION. That infinite variety, therefore, in the doctrines and modes of worship, which have prevailed in the world (one only scheme excepted) are but so many deviations from the truth, so many FALSE RELIGIONS. This is a very copious subject; and, indeed, the chapter of *False Religion* is by much the longest in the *History* of the religious opinions and practices of mankind.

Religion may be distinguished again into *antient* and *modern*. I shall not pretend to settle the exact limits or boundaries between these two divisions, nor venture to point out where *Antient Religion* ends, and *Modern* begins. It is sufficient to observe, that, by MODERN RELIGION, I understand, not only the present state and practice of Religion in the world, but it's alterations and revolutions likewise for some centuries past, not determining the precise number; beyond which, the whole space of time, up to the creation, comprehends the state and condition of what may be called ANTIENT RELIGION.

But religion may be still more particularly distinguished into *Pagan*, *Jewish*, *Christian*, and *Mohammedan*. These are the four grand Religions of the world, and include those of every particular country and people.

PAGAN RELIGION is an entire defection from the knowledge of the true God, and a transferring to the *creature* that worship, which is due only to the *Creator* of the world. This is otherwise called IDOLATRY, or the *worship* of *Idols*, and is of various kinds. It consists, either in worshipping the *host* of *Heaven*, the sun, moon, and stars; or in paying divine adoration to *deceased kings*, heroes, and great men; or lastly in falling down to *stocks* and *stones*, and the works of mens own hands. This *Religion* (if it deserves the name) is of very great antiquity in the world, some carrying it up to the times before the deluge, as high as *Enos*, whilst others are of opinion, that it did not begin till after the deluge, and that it had its rise at *Babylon*, where divine honours were first paid to *Jupiter Belus*. However it be as to the origin of *Paganism*, it is certain, that, after the flood, *Idolatry* became the prevailing and universal religion of mankind. All the nations of the world (that of the *Jews* only excepted) were sunk in Idolatry, for more than 4000 years; 'till the preaching of *Christianity*, wherever it prevailed, entirely rooted out the worship of *false gods*, and put an end to *Paganism*; which is now confined to those countries and nations, where the sound of the Gospel has not yet reached, and some others, which were once *Christian*, but have since lost the knowledge of Christ, and relapsed into Pagan darkness.

The second grand Religion of the world, in the order of time, is that of the *Jews*. It was of *divine original*, and therefore a *true religion*; being instituted by MOSES, the Legislator of that people, under the immediate direction of GOD himself. It commenced at the giving of the *Law* from mount *Sinai*, in the *year* of the *world* 2453. The JEWISH RELIGION was originally of very narrow extent, being confined to a single country and people, and professed only by the inhabitants of that part of *Syria*, called *Judæa* or *Palestine*. At present the professors of this religion are dispersed over every kingdom of the world, and throughout their *dispersion*, continue rigorously to observe the laws and religious institutions of their forefathers.

I shall

I shall say nothing more of the CHRISTIAN RELIGION, than that it began by the preaching of JESUS CHRIST, who came into the world (according to the usually received Chronology) in the year of the world 3947, between XVII and XVIII centuries ago; that it was preached to most countries of the known world, some of which continue still to embrace and profess it, whilst others are returned to their former *Paganism*, and others are over-run with *Mohammedism*, or the Religion of *Mohammed*; that, in the latter, there are still considerable remains of Christianity, particularly in the *European* dominions of the *Turk*, in which at least one half of the inhabitants are *Christians*; to say nothing of the Christians of *Egypt*, *Ethiopia*, and the western islands of *Africa*; and, in *Asia*, the large Christian countries of *Circassia*, *Mingrelia*, *Georgia*, &c.

As to the MOHAMMEDAN RELIGION, it was founded by the grand impostor MOHAMMED, who was born in the year of Christ 570. By the assistance of one Sergius a Nestorian *Monk*, and a *Jew* named Abdallah Ebn Salam, he framed the scheme of his *false Religion*, which is a jumble of *Judaism* and *Christianity*, with a mixture of his own absurd and enthusiastical conceits. He took up arms, and made considerable conquests in *Arabia*, &c. at the same time propagating his doctrine, which is at this time the prevailing Religion of a great part of *Asia*, *Africa*, and *Europe*.

These are the *four* grand *Religions* of the world, under which those of every particular country and people are comprehended. The history of the rise, progress, and various revolutions, of these several schemes of religion; together with a particular account of the doctrine, worship, ceremonies, &c. belonging to each; are the subject matter of the following performance.

As *Religion* primarily respects the being of a God, and the adoration paid to the *divine nature*; and as the general notion of a *Deity* has been greatly corrupted by *Polytheism* and *Idolatry*; the first enquiry is, naturally, into the various OBJECTS of RELIGIOUS WORSHIP. This opens a wide field of materials, and furnishes us with a multitude of *false gods* and *idols*. The number of these *Pagan Divinities* is prodigious: Varro, it is said, confessed there were at least *thirty thousand* gods of the Greeks and Romans. As the fictions of the *Poets* greatly contributed

contributed to corrupt the *Pagan Theology*, hence we are supplied with poetical relations of the *genealogies, births, marriages, children, actions*, and even *deaths*, of these *fabulous gods*. But, it being probable, that the wiser Heathens, whatever gross apprehensions the vulgar might entertain of a *Divinity*, did really worship ONE SUPREME GOD, under different names, and representations ; here *Mythology* steps in, and is employed in explaining the *mystical* sense and meaning, couched under the *fables* of the Poets, and applying them to the nature and attributes of the *one God*, and the secrets of *divine providence* in the government of the world.

In the next place, as the public profession of Religion cannot subsist without the external circumstances of *Time, Place, Persons*, and *Modes* ; hence our prospect is enlarged, and we are presented with a view of TEMPLES, CHURCHES, MOSQUES, and all those *public structures*, which piety and zeal have, in all ages, erected to the honour and service of Religion : we see the *stated returns* of *public worship*, and the various institutions of FASTS and FESTIVALS : we meet with different *Orders* of PRIESTHOOD and RELIGIOUS SOCIETIES ; and are entertained with an endless variety of RITES and CEREMONIES in the external administration of Religion.

Again, as the complexion of human minds differs no less than that of human faces, and it being impossible all men should think alike ; this diversity in the reasoning faculties of men has not only produced a *diversity* of *Religions* in the world, but has subdivided the Professors of each Religion into various SECTS and *denominations*, each esteeming the other as HERETICS, or maintainers of false opinions. How copious a branch this is of the present subject, every one, who is the least conversant in history, especially *Ecclesiastical*, will presently see.

Lastly, As religion cannot well be propagated and continued by meer *Oral Tradition* ; and as each Religion has its SACRED BOOKS and *Writings*, containing it's respective *doctrines* and *precepts* ; a view and account of such books and writings will make no inconsiderable part of the present undertaking.

I need not point out the usefulness, and entertainment, of a work of this nature, which is designed to present the reader with a general view of RELIGION, among all nations, and in all ages, of the world.

Here

Here he may trace it, from its native purity and simplicity in the *Patriarchal times*, to its present corruptions in the *Romish Church*. He may view it almost totally *obscured* by the *dark Idolatries* of the *Heathen world*; *dimly shining thro'* the *ritual veil* of the *Mosaical Law*; breaking forth in *meridian lustre* under the *Gospel Dispensation*; and blended with the absurd inventions of the *impostor Mohammed*. He will have the pleasure of traversing the globe, and taking a survey of Religion, in its present state, as professed by every nation, of which we have any knowledge. In most places, it is true, he will find *Superstition* usurping its seat, and the essence of true religion almost lost in show and ceremony.

In the carrying on of this work, recourse has been had only to the best and most approved authors; and care has been taken to omit nothing *material*, to insert nothing *superfluous*, and to draw up the whole with the utmost *brevity*. This last circumstance will, I hope, be a sufficient apology for the little that is said upon a great number of articles in this book. To have given every subject its full latitude, would have carried this work to a length inconsistent both with the pocket and the patience of the generality of Readers. However, if any one is dissatisfied with the Brevity of the Articles, he may be pleased to consider the book as an INDEX to this kind of knowledge, and may supply its defects by consulting the authors referred to in the margin. For the rest, to render the subject as entertaining as possible, the Articles, wherever they will admit of it, are embellished and enlivened with passages of the *classical* and polite authors, antient and modern, especially the *Poets*; with the sentiments of *Philosophers and Divines*; and with the relations and descriptions of *Voyagers and Travellers*.

I shall only add a word or two concerning the use of the following TABLE. The form of a *Library* or *Dictionary* necessarily requires, that the several subjects or articles be thrown and blended together, without any other connexion than the *alphabetical order* of their *titles*. Hence *Pagan, Jewish, Christian, and Mohammedan* Articles are promiscuously jumbled together. *Deities, Priests, Festivals, Books, Sects, and Ceremonies* form a kind of *Bays's dance*, and mix without any regular series or connexion. This, unquestionably, has its great use, as it enables the reader to turn to the article or subject, he would consult, with the utmost readiness. But, on the other hand, if he would inform himself concerning any one religion distinct from all the rest, he will find no

small

small difficulty in collecting together the scattered parts, and forming them into a regular and connected system. In the following *Table*, this Chaos is difembroiled, and the Articles or Subjects ranged and disposed under their *proper heads*; by the help of which any one that pleases may throw the book out of the form of a *Dictionary*, and read it in a connected *historical series*. To give one instance only; if you would enquire particularly into the *Religion* of the antient *Greeks* and *Romans*, the first section of the Table furnishes you with the several *gods* and *idols* worshipped by that people: The second supplies you with their *priests*, and others persons employed in the service of religion: The third directs you to an account of their *Festivals*, *Temples*, &c. and so of the rest. The like method may be followed in reading the history of any other Religion whatever.





A TABLE of ARTICLES, disposed under their proper Heads.

I. *Objects of Religious Worship*, DEITIES, IDOLS, &c.

A.		Andate or Andraſte. <i>The Britiſh goddeſs of victory.</i> Page 45
A.		ANGELS. 47
A	B-Addires. <i>Certain Carthaginian gods.</i> Page 1	Angerona. <i>A Pagan goddeſs.</i> 49
	Abbuto. <i>A Japanese deity.</i> [In Append.] 571	Anna Perenna. <i>A Pagan goddeſs.</i> ibid.
Abou-Jahia. <i>The angel of death.</i> 6		Anteros. <i>A Pagan deity.</i> 52
Abraxas. <i>The god of the Baſilidian heretics.</i> ibid.		Anubis. <i>The Egyptian Mercury.</i> 57
Acca Larentia. <i>A Roman goddeſs.</i> 10		Apis. <i>An Egyptian divinity.</i> 58 and 579
Achilles. <i>A Pagan demi-god.</i> [In Append.] 572		Apollo. <i>The god of phyſic, muſic, archery, and divination.</i> 61 and 580
Achor. <i>The god of flies.</i> 11		Aretia. <i>A goddeſs of the Armenians.</i> 77
Adad. <i>A Syrian deity.</i> 14		Aretſa. <i>A ſuppoſed idol.</i> ibid.
Ade. <i>An idol of the Banians.</i> 15		Argentinus. <i>The imaginary god of ſilver.</i> ibid.
Adonis. <i>A Pagan divinity.</i> 17		Arimanius. <i>The evil god of the Perſians.</i> 78
Adrammelech. <i>The god of the Sepharvaites.</i> 19		Arot and Marot. <i>Two angels.</i> 83
Æacus. <i>One of the judges of hell.</i> ibid.		Aroueris. <i>An Egyptian deity.</i> ibid.
Ælurus. <i>The Egyptian god-cat.</i> 20		Asfendarmod. <i>A Dæmon.</i> 83
Æolus. <i>The god of the winds.</i> ibid.		Aſhimah. <i>An idol of the people of Hamath.</i> ibid.
Æons. <i>Certain gods of the Valentinians.</i> 21		Aſmodeus. <i>An evil ſpirit.</i> 90
Æſculapius. <i>The god of phyſic.</i> 22 and 573		Aſmoug. <i>A Dæmon.</i> 91
Aglibolus and Malachbelus. <i>Syrian deities of Palmyra.</i> 26		Aſſabinus. <i>The Ethiopian Jupiter.</i> ibid.
Aheriman. <i>The evil god of the Perſians.</i> 29		Aſſaf. <i>An Arabian idol.</i> ibid.
Aius Locutius. <i>An imaginary deity.</i> 31		Aſtaroth } <i>A Phœnician goddeſs.</i> 92
Albuna. <i>A Roman goddeſs.</i> 32		Aſtarte }
Allat. <i>An idol of the Arabians.</i> 34		Aſtræa. <i>The goddeſs of Juſtice.</i> 93
Al uzza. <i>An idol of the Arabians.</i> 37		Aſuman. <i>An angel or genius.</i> ibid.
Amanus or Hamanus. <i>An antient deity of the Perſians.</i> [In Append.] 576		Ate. <i>The goddeſs of miſchief.</i> 95
Amidas. <i>A Japanese idol.</i> 39		Atergatis. <i>A goddeſs of the Aſcalonites.</i> 96
Ammon or Hammon. <i>The Egyptian Jupiter.</i> ibid.		Attis. <i>A Pagan demi-god.</i> 99
Amphiaraus. <i>A Pagan demi-god.</i> 40		Averrunci. <i>Certain imaginary deities.</i> 101
Amphitrite. <i>The goddeſs of the ſea.</i> 41		Aurora. <i>The goddeſs of the morning.</i> 105
Anaitis. <i>A goddeſs of the Armenians.</i> 43		Azazil. <i>Certain angels.</i> 107
Anamelech. <i>A goddeſs of the Sepharvaites.</i> ibid.		Azrail. <i>The exterminating angel.</i> ibid and 582
		B.
		Baal. <i>The god of the Phœnicians, Chaldeans, &c.</i> 108
		Baal-

Baal-berith. <i>The god of the Shechemites.</i>	Page 109	Camis. <i>Japanese demi-gods.</i>	Page 196
Baal-peor. <i>The god of the Moabites.</i>	ibid.	Canon. <i>A Japanese idol.</i>	197
Baal-zebub. <i>The god of the Ekronites.</i>	110	Canopus. <i>A deity of the Egyptians.</i>	202
Baal-zephon. <i>A supposed idol of the Egyptians.</i>	ibid.	Carmenta. <i>A Roman deity.</i>	208
Babia. <i>A deity of the antient Syrians.</i>	111	Carna. <i>A Roman deity.</i>	209
Bacchus. <i>The god of wine.</i>	112	Castor and Pollux. <i>Twin-deities.</i>	212
Bad. <i>An angel, or genius.</i>	118		and 587
Bætylia. <i>Anointed stones, worshipped by the Phœnicians.</i>	ibid.	Ceres. <i>The goddesses of Corn, &c.</i>	220
Bainmadu. <i>An idol of the East-Indians.</i>	119	Chastity. <i>A virtue deified by the Greeks and Romans.</i>	227
Beelsemen. <i>An antient Phœnician deity.</i>	135	Chemosh. <i>An idol of the Moabites.</i>	228
Bel or Belus. <i>The supreme god of the Chaldæans.</i>	136	CHERUBIM. <i>A particular order of angels.</i>	229
Belatucadrus. <i>A deity of the antient Britons.</i>	137	Chicoka. <i>An idol of the African negroes.</i>	230
Belenus. <i>The tutelar deity of the Gauls, &c.</i>	ibid.	Chim-hoam. <i>A Chinese idol.</i>	ibid.
Bellona. <i>The goddesses of war.</i>	138	China. <i>An idol of North-Guinea.</i>	ibid.
Beltha. <i>A goddesses of the antient Zabii.</i>	141	Chines. <i>Certain idols of the Chinese.</i>	231
Bemilucius. <i>A Gaulish god.</i>	ibid.	Chrodo. <i>A god of the antient Germans.</i>	237
Benan Hafcha. <i>The false gods of the antient Arabians.</i>	ibid.	Clemency. <i>A virtue deified by the Greeks and Romans.</i>	255
Bendis. <i>A goddesses of the Thracians.</i>	142	Clio. <i>One of the nine Muses.</i>	260
Benfaiten. <i>The Japanese goddesses of riches.</i>	144	Cloacina. <i>The imaginary goddesses of jakes and common-sewers.</i>	ibid.
Berecynthia. <i>The mother of the gods.</i>	145	Cneph or Cnuphis. <i>The creator of the world, among the antient Egyptians.</i>	261
Bergimus. <i>A deity of Brescia in Italy.</i>	146	Coboli. <i>Dæmons, worshipped by the antient Sarmatians. [In Append.]</i>	588
Befa. <i>An Egyptian idol.</i>	ibid.	Cœlestis Dea. <i>The heavenly goddesses; worshipped in Africa.</i>	262
Bibraçte. <i>A deified city.</i>	157	Cœlus. <i>Heaven. The most antient of the gods.</i>	ibid.
Bona Dea. <i>The good goddesses.</i>	168	Combadoxus. <i>A Japanese deity.</i>	265
Bouljanus. <i>An idol, worshipped at Nantes.</i>	170	Comus. <i>The god of feasting and debauchery.</i>	269
Brama or Bruma. <i>A deity of the East-Indians.</i>	174	Concord. <i>A Pagan deity.</i>	271
Brizo. <i>The goddesses of sleep, worshipped at Delos.</i>	178	Conisalus. <i>An Athenian deity.</i>	278
Buabin. <i>An idol of the Tonquinese.</i>	179	CONSENTES DEI. <i>Gods of the first Order.</i>	280
Buddu. <i>An idol of the inhabitants of Ceylan.</i>	ibid.	Confus. <i>The god of Counsel.</i>	281
		Cotytto. <i>The goddesses of wantonness.</i>	285
		Cromcruach. <i>An idol of the antient Irish.</i>	287
		Cupid. <i>The god of love.</i>	292
		Curchus. <i>An antient Prussian deity.</i>	294
		Cybele. <i>The goddesses of the earth, &c.</i>	ibid.

C.

CABIRI. <i>The great, powerful, gods of the Pagans.</i>	187
Calf (Golden). <i>An idol, worshipped by the Israelites.</i>	190
Calves (Golden). <i>Idols, set up by Jeroboam, King of Israel. [In Append.]</i>	586
Calliope. <i>The principal of the nine Muses.</i>	192
Calumny. <i>A vice deified by the Greeks and Romans.</i>	195

D.

DAbis. <i>A Japanese deity.</i>	297
Dactyli Idæi. <i>The fingers of mount Ida. Certain Pagan deities.</i>	ibid.
DÆMONS. <i>Spiritual, intellectual, beings.</i>	298
Dagon. <i>The false god of Ashdod or Azotus.</i>	299
Daiboth. <i>An idol of the Japanese.</i>	300
Daikoku. <i>A Japanese deity.</i>	301
Derceto. <i>The goddesses of the Ascalonites.</i>	319
Devandiren.	

Devandiren. *The supreme God of the East-Indian idolaters.* Page 320
 Diana. *A Pagan goddess of the Romans.* 323 and 592
 Diræ. *The Furies.* 332
 Discord. *An imaginary deity.* 334
 Divi. *Dæmons of the Persians.* 336
 Dryads. *Wood-nymphs. Certain Pagan divinities.* 344
 Disfoo. *A Japanese deity.* ibid.
 Dyser. *Certain goddesses of the antient Goths.* [In Append.] 592

E.

Egeria. *A goddess of the antient Romans.* 351
 Egregori. *Watchers. The name of certain angels.* [In Append.] 593
 Elagabalus or Alagabalus. *A Syrian deity.* 351
 Endovellicus. *A Pagan divinity, in Spain.* 358
 Eostre. *A goddess of the antient Saxons.* 362
 Ermenful. *An idol of the antient Saxons of Westphalia.* [In Append.] 594
 Esvara. *A deity of the Indian Bramins.* 376
 Eternity. *An imaginary deity.* 377

F.

Faith or Fidelity. *A virtue, deified by the antient Romans.* 396
 Fame. *An imaginary goddess.* 398
 Fates or Destinies. *Pagan goddesses.* 404
 Fauni. *A kind of rural deities.* 406
 Faunus. *A rural deity.* ibid.
 Favour. *An imaginary deity.* 408
 Fear. *An imaginary deity.* ibid.
 Feaver. *A disease, deified by the Pagans.* 410
 Februus. *The imaginary god of lustrations.* [In Append.] 596
 Felicity. *An imaginary deity.* 411
 Feronia. *The goddess of woods and orchards.* 413
 Fetiches. *Deities of the Negroes of Guinea.* ibid.
 Fidius. *A common deity of the Romans and Sabines.* ibid.
 Flins. *An idol of the antient Vandals.* 417
 Flora. *The goddess of flowers.* ibid.
 Fo or Foc. *An idol of the Chinese.* 418
 Fornax. *The goddess of Ovens.* 422
 Fortune. *An imaginary goddess.* ibid.
 Furies. *Infernal goddesses.* 431

G.

Gabriel. *An Angel.* Page 434
 Ganga Gramma. *A goddess of the East-Indian Bramins.* 438
 Genii. *Certain deities of the Greeks and Romans.* 440
 Giagannat. *An idol of the East-Indians.* 443
 Glaucus. *A marine deity, or god of the sea.* 444
 GOD. *The only true object of religious worship.* 447
 GODS. *The false objects of religious worship.* 449
 Golden-Image. *Nebuchadnezzar's idol.* 455
 Gounja Ticqvoa. *The supreme god of the Hottentots.* 460
 Graces. *Certain Pagan goddesses.* ibid.

H.

Haffedah. *An idol of the antient Arabians.* 466
 Hamadryads. *Certain rural goddesses.* 467
 Harpocrates. *The Egyptian god of silence.* 470
 Hebe. *The goddess of youth.* 473
 Hecate. *An infernal goddess.* 474
 Hela. *A goddess of the antient Goths.* [In Append.] 600
 Hercules. *A Pagan demi-god.* 484
 Hermæ. *Statues of the god Mercury.* 490
 Herta. *An idol of the antient Germans.* 492
 Hesus. *A false god of the antient Gauls.* ibid.
 Hobal. *An idol of the antient Arabians.* 495
 Hodegitria. *The blessed Virgin, worship'd in Sicily.* ibid.
 Homer. *A Pagan demi-god.* ibid.
 Honour. *A virtue, deified by the Pagans.* 496
 Hope. *An imaginary goddess.* ibid.
 Hymen. *The Pagan god of marriage.* 498

J.

Jakusi. *The Japanese god of physic.* 499
 Janus. *A deity of the antient Romans.* 503
 Jebis or Jebisu. *A Japanese deity.* 509
 Ilithya. *A goddess of child-birth.* 523
 IMAGES. 524

Impudence.

Impudence. <i>An imaginary goddess.</i> [In Append.]	Page 605	Jupiter. <i>The supreme god of the antient Pagans.</i>	Page 555
INDIGITES (DEI). <i>Particular gods of each country.</i>	530	Justice. <i>A Pagan goddess.</i>	559
Ingen. <i>A Japanese god.</i>	533	Juturna. <i>A goddess of the antient Romans.</i>	560
Iris. <i>The goddess of the Rain-bow.</i>	544	Ixora. <i>A goddess of the Pagan East-Indians.</i>	561
Isis. <i>A deity of the antient Egyptians.</i>	545		
Isiparetta. <i>The supreme god of the Malabarians.</i> [In Append.]	605		
Juhles. <i>Aerial spirits, or dæmons, of the Laplanders.</i>	550		
Jumala. <i>An idol of the Finlanders and Laplanders.</i>	ibid.		
Juno. <i>A famous goddess of the Greeks and Romans.</i>	550		

K.

K Amaetзма. <i>A goddess of the Pagan East-Indians.</i>	562
Kitchi-Manitou. <i>A deity of the Savages of Canada.</i>	564

II. Persons dedicated to Religion, PRIESTS, RELIGIOUS ORDERS, &c.

A.

A Bbefs. <i>The superior of a convent of Nuns.</i>	Page 2
Abbot. <i>The head of a monastery.</i>	ibid.
	and 571
Acephali. <i>A denomination of certain Bishops, and sects.</i>	10
Accœmetæ. <i>A particular order of Monks.</i>	12
Acolythists. <i>An inferior order of Clergy.</i>	13
Agapetæ. <i>A denomination of certain pious maidens.</i>	26
Agyrtæ. <i>Priests of the goddess Cybele.</i>	28
Alexians or Cellites. <i>A religious order.</i>	
	[In Append.] 574
Ambrosians. <i>A congregation of religious in Italy.</i>	[In Append.] 577
Amoraim. <i>Mishic Doctors, among the Jews.</i>	40
Anchorets. <i>An order of Monks.</i>	44
Angelics. <i>Italian Nuns.</i>	[In Append.] 578
Annuntiades. <i>A religious order.</i>	51
APOSTLES.	69
ARCH-BISHOP.	74
ARCH-DEACON.	75
Archimagus. <i>High-priest of the Persian Magi.</i>	76
Archimandrite. <i>Superior of a monastery.</i>	ibid.
Archisynagogus. <i>Chief of the synagogue.</i>	ibid.
Arch-presbyter. <i>Head of the Priests.</i>	77
	and 581
Armenian Monks.	81

Arval Brothers. <i>Priests of the antient Romans.</i>	Page 85
Aruspices. <i>Diviners by the entrails of beasts.</i>	ibid.
Asiarchæ. <i>Pagan pontiffs of Asia.</i>	90
Avadoutas. <i>Certain Anchorets among the Indian Bramins.</i>	101
Audientes. <i>An order of Catechumens.</i>	ibid.
Augurs. <i>Diviners by the flight, feeding &c. of birds.</i>	ibid. and 581
Augustin Monks.	104 and 582
Autocephali. <i>A denomination of certain bishops.</i>	106

B.

B Acchæ or Bacchantes. <i>Priestesses of Bacchus.</i>	111
Baptæ. <i>Priests of the goddess Cotytto.</i>	119
Barbes. <i>The pastors of the Vaudois or Waldenses.</i>	[In Append.] 583
Bards. <i>Priests of the antient Britons and Gauls.</i>	[In Append.] ibid.
Barnabites. <i>A religious order.</i>	129
Bartholomites. <i>A religious order.</i>	130
Basilian Monks.	131
Bectaschites. <i>A religious order in Turkey.</i>	134
Beguards. } <i>Religious orders in Iran-</i>	
Beguines. } <i>ders.</i>	135
Benedictin Monks.	142 and 584
Bernardin Monks.	146
Bethlehemites. <i>A religious order.</i>	147
Bikunis. <i>Mendicant Nuns in Japan.</i>	158
	ibid.
BISHOP.	
Bogardeens.	

Bogardeens. *A religious order.* Page 167
 Bons lieux. Good fons. *A congregation of religious, in Flanders.* [In Append.] 584
 Bonzes. *Indian priests.* 169
 Bosci. Grazers. *A sort of Monks.* 170
 Branchidæ. *Priests of Apollo.* 175 and 585
 Britinnians. *A congregation of Augustin Monks.* ibid.

C.

CAbalists. *Jewish doctors.* 186
 Cadrites. *A sort of Mohammedan Fryars.* 189
 Calatrava (Nuns of the order of). *A religious society.* 190
 Calenders. *A sort of Mohammedan Fryars.* ibid.
 Caliph. *The supreme Ecclesiastical dignity among the Saracens.* 192
 Caloyers. *Monks of the Greek Church.* 193
 Camaldolites or Camaldules. *A religious order.* 196
 Canons. *A particular order of Religious.* 200
 Canoneffes. *Religious women.* 201
 Canufis. *Secular priests of Japan.* 203
 Caperolans. *A congregation of religious in Italy.* ibid.
 Capuchins. *A religious order.* 204
 Cardinal. *An Ecclesiastical Prince, in the Romish Church.* 206 and 587
 Carmelites or White Fryars. 207
 Carthusians. *A religious order.* 210
 Chartophylax. *An officer in the Church of Constantinople.* [In Append.] 588
 Chartularius. *An officer in the Roman Church.* ibid.
 Catechist. *An officer in the primitive Church.* 215
 Catechumens. *The lowest order of Christians, in the primitive Church.* ibid.
 Celestins. *A religious order.* 217
 Cesarins. *A religious order.* 222
 Chaplain. *An Ecclesiastic, so denominated.* 224
 Charity of our Lady (Religious Hospitalers, of the Order of). 226
 Charity of S. Hippolytus (Religious Hospitalers, of the order of). ibid.
 Cheq. *The prince, or high-priest, of Mecca.* 228.
 Chorepiscopi. *Assistant Bishops.* 231
 Ciam. *The high-priest of the sect of Li-laokun, in China.* 249
 Cistercians. *A religious Order.* 252
 Clarenins. *A congregation of Religious.* 254
 Clariffes. *An order of Nuns.* 255

Clercs. *A community of priests, deacons, &c.* Page 256

CLERGY. 257
 Cluniacs. *A religious Order.* 261
 Cœnobites. *One sort of Monks.* 263
 Colorites. *A congregation of Augustin Monks.* 264
 Competentes. *An Order of Catechumens.* 269
 Conception of our Lady (Nuns, of the Order of). 270
 Consistentes. *An Order of Penitents, in the primitive Church.* 280
 Cophtic or Egyptian Monks. 282
 Copiotæ. *An order of men, in the primitive church, whose business it was to bury the dead.* 283
 Corybantes. *Priests of the goddess Cybele.* 284
 Croifiers or Cross-bearers. *A religious Order.* 286
 Culdees. *Monkish priests, in Scotland and Ireland.* 291
 Curate. *An Ecclesiastic, so denominated.* 293
 Curetes. *Priests of Vesta or Cybele.* 294
 Curiones. *Priests of the antient Romans.* [In Append.] 591

D.

DAduchi. *Priests of the goddess Ceres.* 297
 Dairo. *The high-priest of the Japanese.* 301
 Dalai Lama. *The high-priest of the Calmuc Tartars.* ibid.
 DEACONS. *One of the three sacred orders of the Christian Church.* 304
 Deaconesses. *Female Deacons.* 306
 Dean. *An Ecclesiastical dignitary.* 307
 Deputatus. *An officer in the church of Constantinople.* 319
 Dervises. *Mohammedan Monks.* ibid.
 Dimeffes. *A congregation of religious women, in the state of Venice.* 329
 Disciplinants. *Pretended penitents in Spain.* 333
 Dominicans. *A religious order.* 339
 Druids. *Priests of the ancient Britons and Gauls.* 342

E.

EBdomadarius. *An antient officer belonging to cathedral churches.* 347
 Ebrbuharites. *A sort of Mohammedan Monks.* 348
 ECCLESIASTICS. *The Clergy, in contradistinction to the Laity.* 349
 Edhemites. *A sort of Turkish Monks.* 350
 Eicetæ.

Exctæ. Syrian Monks.	Page 351
Emirs. Turkish Saints.	357
Epistemonarch. An officer in the Greek Church.	364
Epulones. Certain priests of the antient Romans.	371
EVANGELISTS. Preachers, and writers of the gospel.	378
Eudist. A congregation of missionary priests in France.	382
Eumolpides. Priests of the goddess Ceres.	383
Exarch. An officer in the Greek Church	384
Exocatacœli. Certain great officers in the church of Constantinople.	389
Exorcists. An order of men in the antient Church, employed to cast out devils	390

F.

F Akirs. Indian Monks or Fryars.	397
Feciales. Priests of the antient Romans.	411
Feki (The blind men of). A society of Devotees in Japan.	ibid.
Feuillants. A religious order. [In Append.]	596
Filles-dieu. An order of Nuns, in France.	414
Flamines. An order of priests among the Romans.	417
Fontevraud (The Order of). A religious order in the Romish Church.	420
Franciscans, or Fryars-Minors, or Grey-Fryars.	424
Fraternities. Societies for the improvement of devotion.	425

G.

S. G ABRIEL (The congregation of). A religious society in France.	434
Galli. Priests of the goddess Cybele.	435 and 598
Gaons. An order of Jewish Doctors.	439
Garmans. A religious order among the Banians.	ibid.
Gentil-donne. Venetian Nuns, so called.	442
Georgian Monks and Nuns.	ibid.

Gilbertines. An English religious order.	Page 444
Gonnes. Priests of the island of Ceylan.	456
Greek Monks and Nuns.	461
Grandmontains. A religious order.	462
S. Gregory the enlightener (The united brethren of). A religious order in Armenia.	ibid.
Guillemites or Williamites. A religious order.	463

H.

H All (Virgins of). A religious society, at Hall in Germany.	467
Herbads. Inferior priests of the Gaults, in Persia.	470
Haudriettes. An order of Nuns at Paris.	471
HERMITS.	491
Hefychasts. Certain Eastern Monks.	492
Hierogrammati. An order of Egyptian priests.	493
Hieromnemon. An officer of the Greek Church. [In Append.]	600
Hierophantes. An order of Athenian priests.	494
Humiliati. The Humbled. A religious order in Italy. [In Append.]	601

J.

J Acobite Monks of Armenia.	498
Jaddefes. Priests in the island of Ceylan.	499
Jaguis. Hermits, among the Banians.	ibid.
Jeronymites. Hermits of St Jerom. A religious order in Italy and Spain. [In Append.]	602
Jesuates. A religious order in Italy. [In Append.]	ibid.
Jesuits. A famous religious order in the Church of Rome.	511 and 602
Imams. Mohammedan Priests.	527
Joguis. A kind of solitaries, among the East-Indians.	539

K.

K Utuchta. The high-priest of the Calmuc Tartars and Western Monguls.	567
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III. *Times, and Places, of religious worship; FASTS, FESTIVALS, TEMPLES, CHURCHES, &c.*

A.

A Dhha. <i>A Mohammedan festival.</i>	Page 16
Adrianæa. <i>Certain temples built by the Emperor Adrian. [In Append.]</i>	573
Advent. <i>A Christian festival.</i>	19
Agape. <i>The Love-feast of the antient Christians.</i>	25 and 574
S. Agnes's day. <i>A Romish festival.</i>	26
Agonalia. <i>An antient festival of the Romans.</i>	27
Agrionia. <i>Antient Bæotian festivals.</i>	28
Agroteræ. <i>An annual sacrifice at Athens.</i>	ibid.
Aid. <i>The name of the Mohammedan Feasts.</i>	30
Aletides. <i>Athenian sacrifices.</i>	32
All-Saints. <i>A Christian festival.</i>	35 and 575
Ambarvale. <i>The feast of Perambulation among the Romans.</i>	38 and 577
Anacalypteria. } <i>Antient Greek festivals.</i>	
Anacleteria. } <i>43</i>	
Ancyle. <i>The feast of the holy bucklers, among the Romans.</i>	44
S. Andrew's day. <i>A Christian festival.</i>	46 and 577
S. Anne's day. <i>A festival of the Greek and Romish Churches. [In Append.]</i>	578
Annuntiation. <i>A Christian festival.</i>	51
Anthesphoria. <i>An antient Sicilian festival.</i>	52
Antheſteria. <i>An antient Athenian festival.</i>	53
S. Anthony the Abbot's day. } <i>Romish fe-</i>	
S. Anthony of Padua's day. } <i>vals. ibid.</i>	
Apaturia. <i>An antient Athenian festival.</i>	58
Apollonia. <i>Feasts sacred to Apollo.</i>	68
Apopompæ. <i>Certain days for sacrifice among the antient Greeks.</i>	ibid.
Arafah. <i>A day of devotion among the Mohammedans.</i>	73
Arateia. <i>The festival of Aratus.</i>	ibid.
Arrephoria. <i>An antient Athenian festival.</i>	83
Artemisia. <i>A festival of the goddess Diana.</i>	84
Ascension-day. <i>A Christian festival.</i>	86
Asclepia. <i>A festival of the god Æsculapius.</i>	88

Ascolia. <i>A festival of the god Bacchus.</i>	Page 89
Ash-wednesday. <i>The first day of Lent.</i>	90 and 581
Assumption. <i>A Romish festival.</i>	91
Atocha (Our Lady of). <i>A chapel at Madrid.</i>	99
Atonement (The day of). <i>A Jewish fast.</i>	ibid.
Augustalia. <i>A festival in honour of Augustus Cæsar.</i>	104

B.

B acchanalia. <i>Feasts of the god Bacchus.</i>	111
Baptistery <i>The place of baptism, in the antient Church.</i>	126
S. Barbara's day. <i>A Romish festival.</i>	ibid.
S. Barnabas's day. <i>A Christian festival.</i>	127
S. Bartholomew's day. <i>A Christian festival.</i>	129
Basilicæ. <i>The name of certain churches.</i>	132
Beiram or Bairam. <i>The name of two Turkish festivals.</i>	136
Boëdromia. <i>An antient Athenian festival.</i>	167
Brauronia. <i>An antient Athenian festival.</i>	175
Brumæ or Brumalia. <i>Festivals of Bacchus.</i>	178

C.

C aaba. <i>The famous temple of Mecca.</i>	184
Cabiria. <i>Festivals in honour of the gods Cabiri.</i>	188
Callisteia. <i>The rewards of beauty. A festival in the island of Lesbos.</i>	192
Candle-mass-day. <i>A Christian festival.</i>	197
Canephoria. <i>A festival of Diana.</i>	ibid.
Carneia. <i>An antient Greek festival.</i>	209
Carya. <i>A festival of Diana.</i>	211
Catapactyme. <i>A festival of the Peruvians.</i>	214
Cathedral. <i>A Bishop's church.</i>	216
S. Cecilia's day. <i>A festival of the Romish Church.</i>	217
Cerealia. <i>A festival of Ceres.</i>	219
Chancel.	

Chancel. <i>A particular part of the fabric of a Christian church.</i>	223
Chantry. <i>A little chapel in a cathedral church.</i>	224
Chapel. <i>A place of divine worship, so called.</i>	ibid.
Charila. <i>A festival of the Delphians.</i>	225
Charistia. <i>The kinsmens feast. A festival of the antient Romans.</i>	226
Chelidonia. <i>A festival of the Rhodians.</i>	228
Choir. <i>Part of a cathedral church.</i>	231
S. Christina's day. <i>A festival of the Romish Church.</i>	237
Christmaſs-day. <i>A great Christian festival.</i>	ibid.
CHURCH.	239
Church-yard.	249
Circumcision of our Lord. <i>A Christian festival.</i>	252
S. Clara's day. <i>A festival of the Romish Church.</i>	254
Cloeia. <i>An Athenian festival.</i>	260
Coemetery. <i>A burying-place.</i>	262
Commemoration of the dead. <i>A festival of the Romish Church.</i>	265
Compitalia. <i>Roman festivals.</i>	269
Conception (Immaculate) of the holy Virgin. <i>A festival of the Romish Church.</i>	ibid.
Consualia. <i>A festival of the god Consus.</i>	281
Conventicle. <i>A private assembly, or meeting, for the exercise of religion.</i>	ibid.

D.

D Aidala. <i>Festivals of the Bæotians.</i>	300
Daidis. <i>A Grecian festival.</i>	301
Daphnephoria. <i>A festival of Apollo.</i>	303
Deaconries. <i>The chapels at Rome, under the direction of the Cardinal-Deacons.</i>	307
Decennalia. <i>Antient Roman festivals.</i>	309
Dedication (Feast of). <i>A Jewish festival.</i>	312
Delia. <i>A festival of the Delians.</i>	317
Demetria. <i>A festival of the goddesses Ceres.</i>	ibid.
S. Demetrio's day. <i>A festival of the Greek Church.</i>	318
S. Dennis's day. <i>A festival of the Romish Church.</i>	ibid.
Diacenisinus. <i>The week after Easter.</i>	327
Diasia. <i>A festival of Jupiter.</i>	ibid.
Diipoleia. <i>An Athenian festival.</i>	329

Dionysia. <i>Festivals of Bacchus.</i>	330
Dioscuria. <i>A festival of Castor and Pollux.</i>	331
Dipavali. <i>A festival of the Indian Bramins.</i>	ibid.

E.

E After. <i>A great Christian festival.</i>	345
Ecdusia. <i>A Grecian festival.</i>	350
Eghiamiasen. <i>A famous church, in Persia.</i>	351
Elaphebolia. <i>A Grecian festival.</i>	352
Eleusinia. <i>A famous festival of Ceres.</i>	353
Ember-weeks. <i>Solemn seasons in the Christian Church.</i>	357
Epiphany. <i>A Christian festival.</i>	363
Erotia or Erotidia. <i>A festival of the Thespians.</i>	372
Eumenedeia. <i>A festival of the Sicyonians.</i>	382
Exaltation of the Cross. <i>A festival of the Greek and Romish Churches.</i>	384
Exedrae. <i>Buildings, belonging to a Church.</i>	388
Expiation (The great day of). <i>A Jewish fast.</i>	392

F.

F ASTS. <i>Days of religious abstinence.</i>	401
Faunalia. <i>Festivals of the god Faunus.</i>	405
Feast of God. <i>A solemn festival in the Romish Church.</i>	408
FEASTS or FESTIVALS. <i>Days of religious feasting.</i>	ibid.
Feralia. <i>A festival of the antient Romans.</i>	412
Feriae Latinae. <i>The Latin Festival.</i>	ibid.
S. Ferreol's day. <i>A festival in the Romish Church. [In Append.]</i>	596
Floralia. <i>Festivals of the goddess Flora.</i>	418
Fordicidia. <i>A festival of the antient Romans.</i>	421
Fornacalia. <i>A festival of the goddess Fornax.</i>	422

G.

G Auvri-devi. <i>A festival of the East-Indian Bramins.</i>	439
S. Genevieve's day. <i>A Romish festival.</i>	440
Gerizim (The Temple of).	442
S. George of Cappadocia's day. <i>A festival of the Greek Church.</i>	ibid.
Gibon.	

Gibon. *A remarkable idol-temple in Japan.* Page 443
 Giunat: The day of assembly. 444
 Gokoulstemi. *A festival of the East-Indian Bramins.* 455
 Good-friday. *A solemn day of fasting, in the Christian Church.* 456

H.

HAmmanim. *Hebrew Temples of the Sun.* 469
 Hanuca or Channuca. *The Jewish feast of lights.* 470
 Hassan's festival. *A solemn day in Persia.* 471
 Hebdome. *A festival of Apollo.* 473
 Hecalefia. *An antient Greek festival.* 474
 Hecatombœa. *An antient Greek festival.* *ibid.*
 S. Helena's day. *A Romish festival.* 476
 Hephaisæa. *An antient Athenian festival.* 483
 Heracleia. *An antient Athenian festival.* *ibid.*
 Heraia. *A antient Greek festival.* 484

Hermæ. *Antient Greek festivals.* Pag. 490
 High-places. *Hills, on which the Israelites worshipped idols, &c.* [In Append.] 601
 Hilaria. *An antient Roman festival.* 494
 Hyacinthia. *An antient Greek festival.* 498

J.

JAmes's day. *A festival of the Christian Church.* 499
 S. James of Compostella (Church of). *A famous church in Spain.* 500
 Jami. *Certain Turkish Temples.* 501
 Innocents-day. *A festival of the Christian Church.* 533
 Inoa. *Antient Grecian festivals.* *ibid.*
 S. John Baptist (The nativity of). *A festival of the Christian Church.* 539
 S. John the Evangelist's day. *A festival of the Christian Church.* 540
 Jubilee. *A festival season of the Jews, and Romanists.* 547
 Junonalia. *A festival of the goddess Juno.* [In Append.] 606

IV. SACRED BOOKS, WRITINGS, &c.

A.

A Becedarian Psalms. 3
 Abeſta. *A book ascribed to the patriarch Abraham.* *ibid.*
 Abgarus, *His letter to Jesus Christ.* 4
 Acaid. *A book of the principal articles of Mohammedism.* 9
 Acathystus. *A hymn in the Greek Church.* *ibid.*
 Acts of the apostles. *A canonical book of the New Testament.* 13
 Acts of Pilate. *A spurious writing.* 14
 Agur. *The title of the 30th chapter of Proverbs.* [In Append.] 574
 Ahabath Olam. *Eternal Love. A Jewish benediction.* 28
 Alleluiah. *A Christian hymn, or benediction.* 34
 Ambrosian Office. *An office used in the church of Milan.* 39
 AMEN. *ibid. and* 577
 Amos (The prophecy of). *A canonical book of the Old Testament.* 40

Andbertken. *A book, containing the religion of the Bramins.* 46
 Anfal. *The title of a chapter in the Koran.* *ibid.*
 ANTHEM. *A church song.* 52
 Anthologium. *A book, containing the offices of the Greek Church.* 53
 Apocalypse. *A canonical book of the New Testament.* 59 and 579
 APOCRYPHAL BOOKS. *Those not of divine authority.* 60
 Apostle's Creed. *A formulary of Christian faith.* 70
 Apostolical Canons. *Canons ascribed to the Apostles.* 71
 ARTICLES of RELIGION. 84
 Asrar al Tanzil. *The mysteries of the Koran.* 91
 Aterbabeth. *A sacred book of the Bramins.* 96
 Athanasian Creed. *A confession of faith, ascribed to St Athanasius.* *ibid.*

B.

- B**Ahir. *An antient Rabbinical book.* Page 118
 Baruch (*The prophecy of*). *An apocryphal book of scripture.* 130
 Bazend. *A book of the Zoroastrian religion.* 134
 Bel and the Dragon. *An apocryphal book of scripture.* 137
 Benedicite. *The song of the three children.* 142
 Ben Sira. *A Jewish book of Morality.* 145
 BIBLE. 147
 Breviary. *A daily office in the Romish Church.* 176

C.

- C**Anon. *One part of the Popish Mass.* 197
 CANON OF SCRIPTURE. *The catalogue of authentic books of the Bible.* 198
 Canticles. *A canonical book of the Old Testament.* 203
 Catechism. *A part of the English Liturgy.* 214
 Cautser. *The 108th chapter of the Koran.* 216
 Cherubical Hymn. *Used in the primitive Christian Church.* 229
 Chiriat Scheman. *A Jewish collection of praises and thanksgivings. [In Append.]* 588
 Chronicles. *Two canonical books of the Old Testament.* 238
 Churching. *An office, in the English Liturgy.* 248
 Collects. *Short prayers, in the English Liturgy.* 264
 Commination. *An office, in the English Liturgy.* 266
 Communion-Service. *An office, in the English Liturgy.* 267
 Compline. *The last division of the Romish Breviary.* 269
 CREED. 285

D.

- D**Aniel (*The book of*). *A canonical book of the Old Testament.* 302
 Decalogue. *The Ten Commandments.* 308
 Decretals. *Epistles, or letters, of the Popes, resolving questions.* 310
 Deuteronomy. *A canonical book of the Old Testament.* 322
 Diptych. *A sacred register, in the primitive church.* 331

- Directory. *A form of worship, drawn up by the assembly of Divines, in England, An. 1644.* Page 332
 Divan. *A book, containing the religious mysteries of the Christians of St John.* 335

- Doxology. *A Christian hymn.* 341

E.

- E**cclésiastes (*The book of*). *A canonical book of the Old Testament.* 349
 Ecclesiasticus. *An apocryphal book of scripture.* *ibid.*
 Enoch (*The prophecy of*). *An apocryphal book.* 359
 Epistles. *Canonical books of the Old Testament.* 364
 Epistles of St Paul. *ibid.*
 Epistles and Gospels. *Select portions of scripture.* 371
 Esdras (*The two books of*). *Apocryphal books of scripture.* 373
 Esther (*The book of*). *A canonical book of the Old Testament.* 374
 Evangelium. *A sacred book of the Greek Christians.* 378
 Exodus. *A canonical book of the Old Testament.* 390
 Extravagants. *Decretal Epistles, so called.* 393
 Ezan. *A Mohammedan hymn.* *ibid.*
 Ezekiel (*The prophecy of*). *A canonical book of the Old Testament.* *ibid.*
 Ezra (*The book of*). *A canonical book of the Old Testament.* 394

F.

- F**atihah. *The first chapter of the Koran.* 405
 Foquequo. *A sacred book of the Japanese.* 420
 Fossous al hekan. *A book of mystical Divinity, among the Mohammedans.* 424

G.

- G**emara. *Another name for the Jewish Talmud.* 440
 Genesis. *A canonical book of the Old Testament.* *ibid.*
 GOSPEL. *A recital of the life, actions, &c. of JESUS CHRIST.* 456

H.

- H**abbakkuk (*The prophecy of*). *A canonical book of the Old Testament.* 465
 Haggai (*The prophecy of*). *A canonical book of the Old Testament.* 466
 Hieroglyphics.

Hieroglyphics. Sacred Characters, among the antient Egyptians. Page 493
Hosea (The prophecy of). A canonical book of the Old Testament. 496
Hymns. Religious Songs. 497

J.

S. James's general Epistle. A canonical book of the New Testament. 500
Jasher (The book of). A sacred book mentioned in the book of Joshua. 506
Jeremiah (The prophecy of). A canonical book of the Old Testament. 510
Introits. Certain Psalms, in the first Common-prayer-book of K. Edward VI. 536
Job (The book of). A canonical book of the Old Testament. 537
Joel (The prophecy of). A canonical book of the Old Testament. 539
S. John's Gospel. A canonical book of the New Testament. 541

S. John's general Epistles. Three canonical books of the New Testament. Page 541
Jonah (The prophecy of). A canonical book of the Old Testament. 542
Joshua (The book of). A canonical book of the Old Testament. 543
Isaiah (The prophecy of). A canonical book of the Old Testament. 545
S. Jude's general Epistle. A canonical book of the New Testament. 548
Judges (The book of). A canonical book of the Old Testament. 549
Judith (The book of). An apocryphal book of scripture. ibid.

K.

Al K Adr. The 97th chapter of the Koran. 562
Kings (The books of). Two canonical books of the Old Testament. 563
Al Koran. The sacred scripture or Bible, of the Mohammedans 564

V. SECTS, HERESIES, &c.

A.

A Belians or Abelonians. Heretics of Africa. 3
Abrahamians. Heretics of Antioch. 6
Adamites. Christian Heretics. 14
Adeliah. The name of a Mohammedan sect. 15
Adoptians. Christian Heretics. 19
Aerians. Christian Heretics. 22
Aetians. Christian Heretics. 24
Aginnians. Christian Heretics. 26
Agnoites. Christian Heretics. ibid.
Agonoclitcs. A Christian sect. 28
Ahl al takkik. A Mohammedan sect. [In Append.] 574
Albanenses. Christian Heretics. 31
Albati. A sect of Christian Hermits. ibid.
Albigenses. A sect of Christian Reformers. ibid.
Ali (The followers of). A Mohammedan sect. 32
Alogians. Heretics of Asia Minor. 33
Almaric's Heresy. 35
Amstdorfians. A sect of Protestants. 41
Anabaptists. A Protestant sect. ibid.
Angelites. Christian Heretics. 49

Anomœans. A name of the Pure Arians. 51
Anthropomorphites. Christian Heretics. 55
Antidicomarianites. Christian Heretics. 56
Antinomians. Christian Heretics. 57
Antitactes. A branch of the Gnostics. ibid.
Apellæans. Christian Heretics. 58
Aphthartodocites. Christian Heretics. ibid.
Apocaritæ. Christian Heretics. 60
Apollinarians. Christian Heretics. 61
Apostolics. A Christian sect. 71
Aquarians. A Christian sect. 72
Arabici. Heretics of Arabia. 73
Archontics. Christian Heretics. 76
Arians. Christian Heretics. 77
Arminians. A Protestant sect. 82
Arnoldists. A Christian sect. 83
Artotyrites. A Christian sect. 85
Ascharians. A Mohammedan sect. 87
Asclepiodoteans. Christian Heretics. 88
Ascodrogites. A sect of Fanatics. ibid.
Ascodrutes. Christian Heretics. ibid.
Assideans. A Jewish sect. 91
Assuritans. Christian Heretics. 92
ATHEISTS. 97
Audæans. Christian Heretics. 101
Azarechites. Mohammedan Heretics. 106
Azymites. A Christian sect. 107
Bardefanites.

B.

B Ardefanites. <i>Christian Heretics.</i>	Page 127
Barlaamites. <i>Christian Heretics.</i>	ibid.
Basilidians. <i>Christian Heretics.</i>	132
Berengarians. <i>A religious sect.</i>	145
Bisnow. <i>A sect of Banians.</i>	164
Bogomiles. <i>Christian Heretics.</i>	167
Bohemian Brethren. <i>A sect of Christian Reformers.</i>	ibid.
Bonofians. <i>Christian Heretics.</i>	169
Borrellists. <i>A Christian sect in Holland.</i>	170
Bourignonists. <i>A sect of Enthusiasts in France.</i>	171
Brachmans or Bramins. <i>A sect of Indian Philosophers.</i>	172
Brownists. <i>A religious sect in England.</i>	178
Budsdofists. <i>Professors of the religion called Budsdofism, in China and Japan.</i>	179
Bumicilis. <i>A religious sect of Mohammedians in Egypt and Barbary.</i>	181

C.

C Adarians. <i>A Mussulman sect.</i>	188
Cadezadelires. <i>A Mussulman sect.</i>	ibid.
Cainites. <i>Christian Heretics.</i>	189
Calixtins. <i>A Christian sect.</i>	192
Calvinists. <i>A sect of Protestants.</i>	194
Cameronians. <i>A party of Presbyterians in Scotland. [In Append.]</i>	586
Caraites. <i>A Jewish sect.</i>	205
Carmathians. <i>A Mohammedan sect.</i>	206
Carpocratians. <i>Christian Heretics.</i>	210
Cerdonians. <i>Christian Heretics.</i>	219
Cerinthians. <i>Christian Heretics.</i>	222
Ceurawath. <i>The name of a sect of Banians.</i>	223
Chacabout. <i>The name of a sect of Tonquinese.</i>	ibid.
Chavarigts. <i>A Mohammedan sect.</i>	228
Chazinzarrians. <i>Christian Heretics in Armenia.</i>	ibid.
CHRISTIANS.	232
Christians of St Thomas.	236
Chupmessahites. <i>A Mohammedan sect.</i>	238
Circumcellians. <i>Christian Heretics of Africa.</i>	249
Cælicolæ. <i>A Christian sect.</i>	262
Colluthians. <i>A Christian sect.</i>	264
Collyridians. <i>Christian Heretics.</i>	ibid.
Corrupticolæ. <i>A Christian sect in Egypt.</i>	284

D.

D Ararioun. <i>Mussulman Heretics.</i>	Page 304
David-Georgians. <i>A Christian sect.</i>	ibid.
DEISTS.	316
Diggers. <i>Fanatics of Germany.</i>	328
Dimœrites. <i>Christian Heretics.</i>	329
Dissenters. <i>Separatists from the Church of England.</i>	335
Docetæ. <i>Christian Heretics.</i>	339
Donatists. <i>Christian Schismatics.</i>	340
Dulcinists. <i>Christian Heretics.</i>	344

E.

E Badians. <i>A race of Arabian Christians.</i>	347
Ebionites. <i>Christian Heretics.</i>	ibid.
Elcesaites. <i>Christian Heretics.</i>	352
Encratites. <i>Christian Heretics.</i>	358
ENTHUSIASTS.	361
Eon de l'Etoile (<i>The disciples of</i>). <i>Certain Enthusiasts in Bretagne.</i>	ibid.
Eschrakites. <i>A Mohammedan sect.</i>	373
Essenes or Essenians. <i>A Jewish sect.</i>	375
Ethnophrones. <i>Paganizers. Heretics so called.</i>	378
Eudoxians. <i>Christian Heretics.</i>	382
Eunomians. <i>Christian Heretics.</i>	383
Eusebians. <i>Christian Heretics.</i>	ibid.
Eustathians. <i>Christian Sectaries, and Heretics. [In Append.]</i>	595
Eutychians. <i>Christian Heretics.</i>	ibid.
Exocionites. <i>A name of the Arians.</i>	389

F.

F ANATICS.	400
Farrellists. <i>A Christian sect.</i>	401
Flagellantes. Whippers. <i>A sect of Enthusiasts.</i>	416
Fo (<i>The sect of</i>). <i>Idolaters in China.</i>	419
Fratricelli. <i>Christian Heretics.</i>	427

G.

G Alileans. <i>An ancient Jewish sect.</i>	435
Gaurs. <i>Descendants of the Persian Magi.</i>	439
Gazares. <i>Heretics of Dalmatia. [In Append.]</i>	598
Gibarians. <i>A Mohammedan sect.</i>	443
Gnosimachi. <i>Heretics, the reverse of the Gnostics. [In Append.]</i>	596
Gnostics. <i>Christian Heretics.</i>	446
Goeghy. <i>The name of a sect of Banians.</i>	455
Guillemette	

Guillemette (*The disciples of*). *A sect of Devotees at Milan.* [In Append.] Page 599
 Gymnosophists. *A sect of Indian philosophers.* 463

H.

H Aicites. *A Mohammedan sect.* 466
 Hairetites. *A Mohammedan sect.* 467
 Hanbalites. *A Mohammedan sect.* 469
 Hanifites. *A Mohammedan sect.* [In Append.] 600
 Havarioun. *In Arabic, The Apostles.* *ibid.*
 Hemero-baptists. *A Jewish sect.* 483
 Heracleonites. *Christian Heretics.* 484
 HERETICS. 486
 Herodians. *An antient Jewish sect.* 491
 Hieracites. *Christian Heretics.* 493
 Hillel (*The school of*). *A Jewish sect.* 494
 Hommes d'intelligence. *Men of understanding. Certain Heretics in Picardy.* 495
 Houames. *A sect of Mohammedans, in Arabia.* *ibid.*
 Hussites. *A Christian sect, in Bohemia.* 497

J.

J Abajahites. *A Mohammedan sect.* 498
 Jacobites. *A sect of Christians in Syria and Mesopotamia.* *ibid.*
 Jammabos. *A religious sect of the Japanese.* 501
 Jansenists. *A religious sect in France.* *ibid.*
 Iconoclasts. *Image-Breakers.* 506
 Icoxus. *The name of a religious sect in Japan.* 507
 IDOLATERS. *ibid.*
 Jentives. *A sect of Heathens in the East-Indies.* 510
 JEWS. 517 and 603
 Jezides. *A religious sect in Turkey and Persia.* 522
 Illuminati. *The Enlightened. Spanish Heretics.* 523
 Independents. *A sect of Protestants.* 528
 Joachimites. *Christian Enthusiasts.* 537
 Isites. *A Mohammedan sect.* 547
 Islebians. *A Christian sect in Germany.* [In Append.] 605

K.

K Ebbes. *A sect of Pagans, in Persia.* 562
 Keramians. *A Mohammedan sect.* 563

VI. RITES, CEREMONIES, HABITS, UTENSILS, &c.

A.

A Bdest. *Purification, among the Turks.* 3
 Ablution. *Purification by water.* 4
 Absolution. *The ministerial power of remitting sins.* 7 and 571
 Acerra. *A kind of altar among the Romans.* 11
 Admonition. *An act of Church discipline.* 16
 Adoration. *Religious worship.* 19
 Agnus Dei. *A piece of Popish superstition.* 27
 Alb. *A priestly vestment.* [In Append.] 574
 ALTAR. 35

Altar of the unknown God. *An altar at Athens.* [In Append.] 575
 Altar of Lyons. [In Append.] 576
 Anathema. *Any thing devoted; also one kind of excommunication.* 43
 Antimensia. *A consecrated table-cloth.* 56
 Apotheosis. *Deification among the Romans.* 71
 Aquilicia. *Sacred rites of the Romans.* 73
 Athes. *Used in several ceremonies.* 89
 Auto de Fe. *Act of Faith. A ceremony of the Inquisition.* 106

B.

B Age. *The mysterious silence of the Persian Magi.* 118
 BAPTISM. *A Christian sacrament.* 119
 f Beatification.

Beatification. *The ceremony of declaring a saint, in the Romish Church.* Page 134
 BELLS. 139 and 583
 Bema. *A Bishop's throne, in the antient Church.* 141
 Benediction or Blessing. 143 and 166
 Bidding-prayer. *One part of the office of Deacons in the antient Church.* 158
 Brazen-Sea. *A sacred utensil in the temple of Solomon.* 175
 Breast-plate. *Worn by the Jewish high-priests.* *ibid.*
 BURIAL. 181

C.

Candlestick (Golden). *A sacred utensil of the Jewish tabernacle.* 197
 Canonization. *The ceremony of making a saint, in the Romish Church.* 201
 Censer. *A sacred instrument, so called.* 218
 Chaplet. *A string of beads used by the Romanists as an instrument of piety.* 225
 Cherem. *The second sort of excommunication among the Jews.* 229
 Chrysome. *A white garment, used in Baptism.* 238
 Circumcision. *A Pagan and Jewish rite.* 250
 Collobium. *A priestly garment.* 264
 Colyva (Oblation of the). *A religious ceremony of the Greek Christians. [In Append.]* 589
 Communion-Table. *A table for the celebration of the Christian Eucharist.* 267
 Confarreatio. *A religious ceremony of the antient Romans. [In Append.]* 589
 Confession. *A verbal acknowledgment of sins.* 271 and 589
 Confirmation. *A rite of the Christian religion.* 274
 Consecration. *A devoting, or setting apart, any thing to the worship and service of God.* 278
 Cope. *An Ecclesiastical habit.* 282
 Corporal. *A fair linen cloth, used in the Eucharist.* 283
 Cresselle. *A wooden instrument, used, in the Romish Church, instead of a bell.* 286
 Criobolia. *Sacrifices of rams. [In Append.]* 590
 Crozier. *A Bishop's pastoral staff.* *ibid.*
 Crucifix. *A representation of CHRIST on the cross.* 289 and 591
 Cup. *A sacred utensil, employed in the celebration of the Eucharist.* 292

D.

Dalmatica. *An episcopal vestment.* Page 301
 Dancing. *A religious ceremony.* *ibid.*
 Dedication. *A solemn devoting any thing to the service of religion.* 310
 Deification. *The raising men to the rank of gods.* 313
 Deo Grätias. *A form of Christian salutation.* 318
 Devoting. *A solemn execration, or cursing.* 321
 Diamastigosis. *An antient Spartan solemnity.* 322
 Divination. *The discovery of future events.* 336
 Divorce. *The ceremony of repudiating, or putting away a man's wife.* 338

E.

ECrar. *In Arabic, Confession of sins.* 350
 Ephod. *A garment of the Hebrew priests.* 362
 Equiria. *Games in honour of the god Mars.* 372
 EUCHARIST. *The Christian sacrament of the Lord's supper.* 378
 Euchelaion. *The oil of prayer. A sacrament of the Greek Church.* 381
 Exiteria. *Oblations, or prayers, among the Greeks, for a prosperous egress.* 389
 Expiation. *A religious act.* 392

F.

Faldistorium. *A portable chair, in the Pope's chapel.* 397
 Februa. *Certain sacrifices of the antient Romans. [In Append.]* 596
 First-fruits. *Certain religious oblations.* 416
 Font. *A large basin, used in baptism.* 420 and 597
 FUNERAL RITES. 427

G.

GAmes (Sacred). 436
 Golden rose. *Consecrated by the Pope.* 456
 Habdala.

H.

H Abdala. <i>A Jewish ceremony, observed on the sabbath.</i>	Page 463
Hecatomb. <i>A sacrifice of an hundred oxen.</i>	475
Hecatumphonia. <i>A sacrifice of the Mesenians. [In Append.]</i>	600
Hoft. <i>The consecrated elements in the Eucharist.</i>	495

I.

I nvocation of saints.	Page 536
-------------------------------	----------

K.

K Eblah. <i>The Mohammedan ceremony of turning towards the temple of Mecca.</i>	562
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VII. MISCELLANEOUS SUBJECTS.

A.

A B. <i>The fifth month of the Jewish ecclesiastical year.</i>	1
Ab. <i>A month of the Syriac year.</i>	ibid.
Abba. <i>Father. A title.</i>	ibid.
Abib. <i>The first month of the Jewish ecclesiastical year.</i>	4
Abougehel. <i>A great enemy of Mohammed.</i>	5
Abracadabra. <i>A magical word.</i>	6
Acdah. <i>Divination by arrows, among the Arabian idolaters.</i>	10
Acheron. <i>One of the rivers of hell.</i>	11
Achrat. <i>In Arabic, A future state.</i>	ibid.
Acl or Aclon. <i>In Arabic, The underground.</i>	12
Acnum. <i>In Arabic, Substance or Hypostasis.</i>	ibid.
Adar. <i>The twelfth month of the Jewish ecclesiastical year.</i>	15
Adhab. <i>In Arabic, Divine Punishment.</i>	ibid.
Adhab al Cabr. <i>In Arabic, The punishment of the grave.</i>	ibid.
Adl or Adel. <i>In Arabic, The justice of God.</i>	16
Adonai. <i>One of the Hebrew names of God.</i>	17
Advowson. <i>A right of presentation to a benefice. [In Append.]</i>	573

Æra. <i>A fixed point of time in chronology</i>	21
Æsar. <i>In the old Tuscan language, God.</i>	22
Afu. <i>In Arabic, Pardon of sins.</i>	25
Agel. <i>In Arabic, Death.</i>	26
Ahmed. <i>Another name of Mohammed.</i>	29
Aiat. <i>In Arabic, Miracles.</i>	ibid.
Aloides. <i>Two giants.</i>	33
Allah. <i>The Arabic name of God.</i>	ibid.
ALMS.	35
Amalthæa. <i>A Sibyl.</i>	37
Ambrosia. <i>The food of the gods.</i>	38
Amulet. <i>A piece of superstition.</i>	41
Anargyres. <i>The name of two Greek saints.</i>	43
Andeschau. <i>Nimrod's first sacrificator.</i>	46
Antelucan assemblies of Christians.	52
Antichrist. <i>The man of sin, foretold in scripture.</i>	55
Antiphony. <i>Alternate singing.</i>	57
Apocrifarius. <i>A Bishop's resident.</i>	60
Apostasy. <i>A deserting the true religion.</i>	68
Apostolical. <i>An epithet.</i>	70
Appropriation. <i>A particular sort of ecclesiastical benefice. [In Append.]</i>	580
Araf. <i>The Mohammedan Purgatory.</i>	73
Arbain. <i>In Arabic, Forty Traditions.</i>	ibid.
Armillus. <i>Antichrist, among the Jews.</i>	82
Arsch. <i>In Arabic, The throne of God.</i>	84
Afchhor.	

Afchhor.	<i>In Arabic, The four sacred months.</i>	Page 88
Afchour.	<i>In Arabic, The tenth day of the month Moharram.</i>	ibid.
Afylum.	<i>A sanctuary, or place of refuge.</i>	93
ATTRIBUTES OF GOD.		100
Attrition.	<i>A sorrow for sins.</i>	ibid.
Ave-Mary.	<i>The angel Gabriel's salutation of the virgin Mary.</i>	101
Aulad.	<i>In Arabic, The sons of God.</i>	104
Aulia.	<i>In Arabic, The friends of God.</i>	ibid.
Autos Sacramentales.	<i>Pious tragedies, acted in Spain.</i>	106

B.

B Ab.	<i>In the language of the Persian Magi, Father.</i>	110
Baba.	<i>A famous Turkish impostor.</i>	111
Badiat al Ginn.	<i>In Arabic, The wilderness of fairies.</i>	118
Baratz.	<i>Letters patent, granted to the Greek Bishops in Turkey.</i>	126
Barbelo.	<i>The name of Simon Magus's wife, &c.</i>	127
Bath-col.	<i>The daughter of a voice. A kind of revelation among the Jews.</i>	133
Benefice.	<i>A spiritual promotion.</i>	143
Beschen.	<i>The second person of a trinity, acknowledged by the Bramins.</i>	147
Bigot.	<i>A person obstinately wedded to some religious opinion.</i>	158
Blasphemy.	<i>A sin.</i>	164
Borak.	<i>The animal, which carried Mohammed to heaven.</i>	170
Brabeutæ.	<i>Judges of the Olympic games. [In Append.]</i>	585
Briareus.	<i>A giant.</i>	177
Brontes, Steropes, and Pyracmon.	<i>The three cyclops.</i>	178
Bul.	<i>The eighth month of the Jewish ecclesiastical year.</i>	180
Bull.	<i>An apostolical rescript or edict.</i>	ibid.

C.

C Abbala.	<i>Jewish Traditions. A mystical science.</i>	185 and 586
Cadha and Cadr.	<i>In Arabic, The divine decree, and Predestination.</i>	188
Caf.	<i>A fabulous mountain.</i>	189
Cafur.	<i>In Arabic, An Infidel.</i>	ibid.
Cafur.	<i>A fountain in the Mussulman Paradise.</i>	ibid.

CANONS.	<i>Ecclesiastical laws.</i>	Page 198
Canun.	<i>Two months of the Syriac year.</i>	203
Catacombs.	<i>Subterraneous burial places.</i>	213
Catholic.	<i>An epithet.</i>	216
Cerberus.	<i>The porter of hell.</i>	219
Chapter.	<i>A society of ecclesiastics.</i>	225
Charon.	<i>The ferryman of hell.</i>	227
	<i>and</i>	587
CHURCH of ROME.		243
CHURCH (Greek).		245
CHURCH (Gallican).		247
Cisleu.	<i>The ninth month of the Jewish ecclesiastical year.</i>	252
Clarendon	<i>(The constitutions of). Certain ecclesiastical laws. [In Append.]</i>	588
Cocytus.	<i>One of the rivers of hell.</i>	262
Commendam.	<i>The charge, trust, or administration of an ecclesiastical benefice.</i>	266
Communion.	<i>The being united in doctrine and discipline.</i>	267
Conclave.	<i>The place, in which the Cardinals elect the Pope.</i>	270
Confession of Augsbourg.	<i>A formulary of faith.</i>	273
Confession of Brandenburg.	<i>A formulary of faith. [In Append.]</i>	589
Confessor.	<i>A name given to some Christians.</i>	274
Congregation.	<i>An assembly of Cardinals.</i>	275
Consistory.	<i>An ecclesiastical assembly.</i>	281
Contrition.	<i>A sorrow for sins.</i>	ibid.
Convocation.	<i>An assembly of the Clergy of England.</i>	ibid.
Corban.	<i>Jewish offerings, &c.</i>	283
	<i>and</i>	590
Corfi.	<i>In Arabic, The throne of God.</i>	ibid.
Cornd Bread.	<i>A piece of superstition among the antient Saxons.</i>	284
Cotbat.	<i>The sermons, or discourses, of the Saracen Imams or Rectors of Mosques.</i>	ibid.
Courts (Ecclesiastical).		285
Cross.	<i>The instrument of punishment, on which JESUS CHRIST suffered death.</i>	287
Crusades.	<i>The Holy Wars of the Christians against the Infidels.</i>	290
Crusade.	<i>A society belonging to the Spanish Inquisition.</i>	291
Cure.	<i>The name of an ecclesiastical benefice.</i>	294
Cyclops.	<i>Sicilian giants, servants of the god Vulcan.</i>	296

D.

D Aggial. *The Mohammedan Anti-christ.* Page 298
 Datary. *An officer in the Pope's court.*

Decanica. *Prisons for delinquent ecclesiastics.* 304

Decimes. *A tax, in France, levied on the Clergy.* 309

Defensores. *Advocates, or protectors, of particular churches.* 312

Degradation. *The depriving an ecclesiastic of his rank or degree in the church.* 312

Denarii de Caritate. *Oblations to cathedral churches.* 318

Deprivation. *The deposing an ecclesiastic from his office and preferment.* 312

DEVOTEE. *A bigot, or superstitious person.* 320

Diah. *In Arabic, The Law of retaliation.* 322

Diet. *An assembly of the states of Germany.* 327

Dignitary. *One, advanced to an ecclesiastical dignity.* 328

Dismissal Letters. *Letters of leave, granted by Bishops to the inferior Clergy.* 329

Divine, Religion, in general. 329

Distric. *A district, or division, under the government of a Bishop.* 330

DOCTRINE. *One, who learns his religious opinions from another.* 333

Discipline (Ecclesiastical). 334

Donative. *A particular sort of ecclesiastical benefice.* 341

Diaconarii. *Antient officers belonging to the Pope.* 342

E.

E Blis. *The Mohammedan name of the devil.* 348

Ecthesis of Heraclius. *An exposition of faith.* 350

Elders (Jewish, &c.) 353

Elul. *The sixth month of the Jewish ecclesiastical year.* 353

Elytian Fields. *The fabulous abode of good men after death.* 353

Energumens. *Dæmoniacks, or persons possessed by the devil.* 358

Engil. *In Arabic, The Gospel.* 359

Esch allah. *In Arabic, Divine Love.*

Page 372

Eternity. *An attribute of God.* 377

Eulogiæ. *Blessed Bread, in the Greek Church.* 382

Excision. *A scripture punishment.* 388

Exemption. *A privilege given by the Pope to the Clergy.* 389

F.

F Adhail. *In Arabic, The virtues.* 396

Farouc. *A title of honour, given by Mohammed to Omar.* 401

FIRE. 414

G.

G Ates of Hell. *A scripture-expression.* 439

Gilgul Hammethin. *The rolling of the dead. A Jewish tradition.* 454

H.

H Adher nadher. *In Arabic, The immensity of God.* 465

Hadith. *Traditions of what Mohammed said.* 466

Hakk. *One of the Mussulman names of God.* 467

Handkerchief (Holy). *A superstitious relic, among the Roman Catholics.* 469

HEAVEN. 472

Hegira. *The flight of Mohammed. The Mussulman Æra.* 475

HELL. 476

Henoticon of Zeno. *An imperial edict.* 483

J.

J Anuarius's blood. *An annual juggle of the priests at Naples.* 502

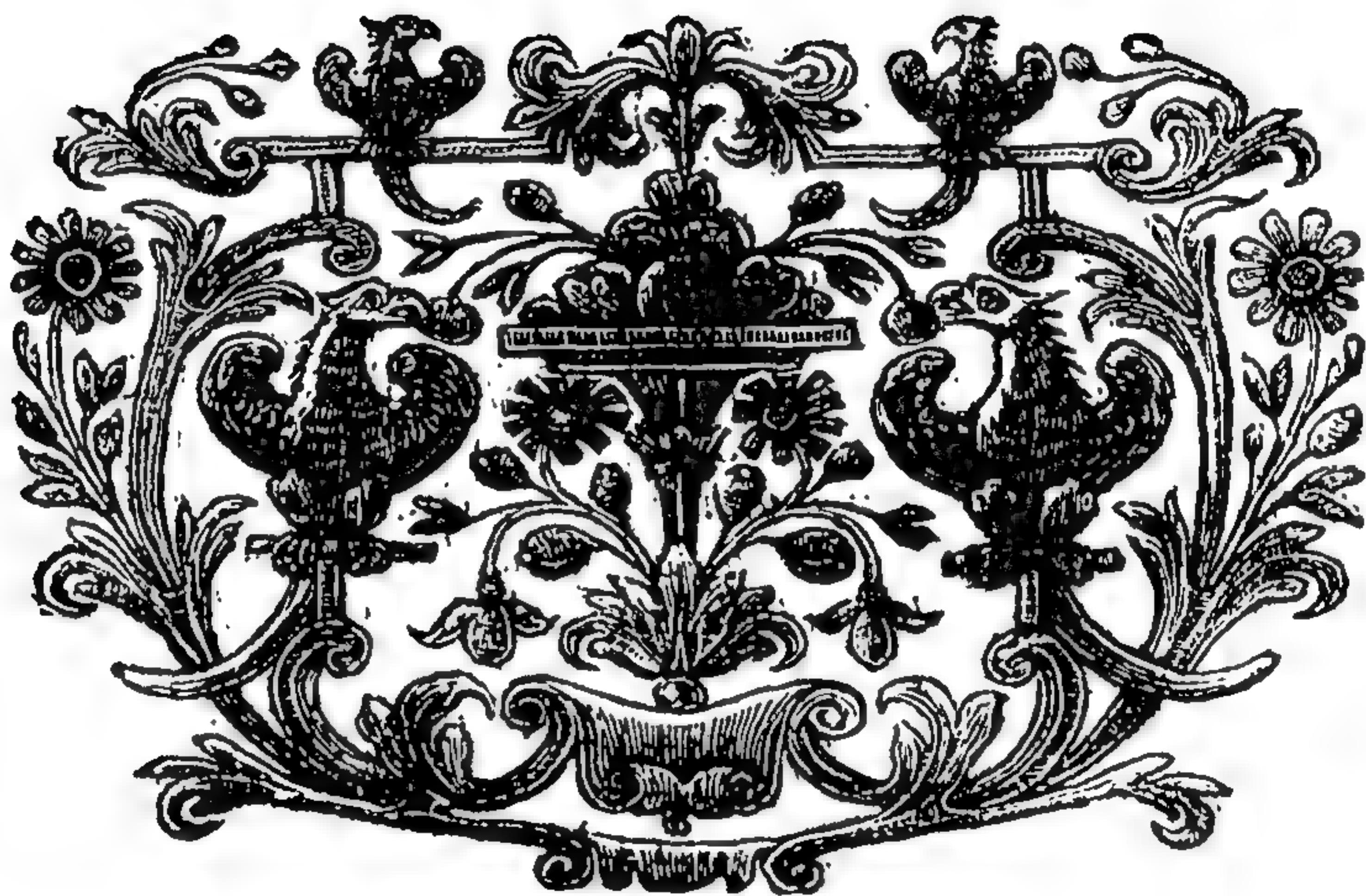
Jar or Ijar. *The second month of the Jewish ecclesiastical year.* 506

Al Jassafa. *A beast, according to the Mohammedans, who will precede the day of judgment.* 506

Jesumi. *A custom of trampling on the cross, among the Japanese.* 509

XXVI A TABLE of ARTICLES.

Jehovah. <i>One of the names of God in scripture.</i>	Page 509	Inquisition or The Holy Office. <i>A tribunal, in Roman-Catholic countries.</i>	Page 533
Jemma. <i>The judge of hell, according to the Japanese.</i>	510	Institution and Induction. <i>Methods, by which a Clergy-man becomes possessed of a benefice.</i>	535
Improportion. <i>A particular sort of ecclesiastical benefice.</i>	527	Interdict. <i>An ecclesiastical censure.</i>	ibid.
Incense. <i>A rich perfume, used for religious purposes.</i>	ibid.	Interim. <i>A confession of faith, so called.</i>	536
Index Expurgatorius. <i>A list of prohibited books, in the Romish Church.</i>	530		
Indulgences. <i>Acts of the Popes, remitting sins.</i>	531	K.	
Indults. <i>A right of presenting to benefices, granted by the Popes to kings, &c.</i>	532		
Infinity. <i>An attribute of God.</i>	ibid.	K Elam. <i>The scholastical Divinity of the Mohammedans.</i>	563





BIBLIOTHECA

Historico-Sacra.

A B.



B. [*Hebr.*] The fifth month of the Ecclesiastical Year (and eleventh month of the Civil Year) according to the Jewish computation. It answers to our July, and consists of thirty days. Upon the first, the Jews fast, in memory of Aaron's death; and on the ninth, because, on that day, the temple of Solomon was burnt by the Chaldæans; and the second temple (built after the captivity) by the Romans. The Jews believe likewise, that, on this day, the persons, who were sent to take a view of the land of Canaan, returning to the camp, engaged the people in rebellion. They fast likewise upon this day, in memory of the Emperor Adrian's Edict, forbidding them to continue in Judea, or even to lament the ruin of Jerusalem. Lastly, they fast on the eighteenth, because, in the time of Ahaz, the lamp in the sanctuary was that night extinguished. See YEAR and KALENDAR.

AB. [*Syr.*] The name of the late summer-month in the Syriac kalendar. As the Eastern Arabians, Persians, and Turks, whose vulgar year is purely lunar, make use nevertheless, in their Astronomical calculations, of the solar year, they have recourse to the Syriac kalendar, and borrow the names of it's months. Observe, that the Orientals call this Syriac kalendar *Rumi*, i. e. *Greek*; because it was formerly peculiar to the Greeks of Syria, whom the Chronologists call Syro-Macedonians. The first day of this month is called *Saum Miriam*, i. e. *The Fast of our Lady*, because the Christians of the East fast from this day to the fifteenth, which they call *Fitr-Miriam*, i. e. the cessation of the Fast of Our Lady. The sixth day of the same month is called *Tegialla*, i. e. *Glorification*, or, as we call it, Our Lord's *Transfiguration*; and the twenty-ninth bears the name of *Mektal-Jabia*, or the beheading of John the Baptist. See YEAR and KALENDAR.

D' HERNE-
LOT, Bibl.
Orient.

ABBA, or ANBA, [*Syr.*] Signifies *Father*, and is the title, which the churches of those countries give their bishops; and as the bishops themselves gave this title to their Patriarch, the people began to give the title of *Baba* or *Papa*, i. e. *Great Father*, to the Patriarch of Alexandria, who was the first of the Patriarchs, who bore that name. This name is, in Scripture, applied to God.

D' HERNE-
LOT, Bibl.
Orient.
Rem viii. 15.
Mark xiv. 36.

AB-ADDIRES. Certain Carthaginian Gods, according to St Augustin, whose Priests were called *Euccaddires*. They were what the Romans called *Magni*, *Potentes*, *Selecti Dei*, i. e. the great, powerful, select Gods. *Abadir* signifies *God*; as also the stone, which Saturn swallowed, by the contrivance of his wife Ops, instead of Jupiter; which stone is by the Greeks called *βαίτυλον*. Vossius derives this latter word from the Hebrew *Beth-el*; the place, where Jacob, laying himself down to sleep, made use of a stone for his pillow; which stone was afterwards held in such veneration by the Israelites, that they even paid Divine honours to it.

AUGUST.
Epist. ad
Maximum.

PRISCIAN,
lib. 2.

VOSS. de
Theol. Gentil.
l. vi. c. 39.

Genes. xxviii.
18.

F. MAR-
TENE, Rights
of the Church.

ABBESS. The superior of an Abbey, or Convent of *Nuns*. Her sex does not allow an Abbess to perform the spiritual functions annexed to the priesthood; but there are instances of some Abbesses, who have the privilege of commissioning a priest to act for them. Abbesses formerly confessed the Nuns themselves; but their excessive curiosity carried them such lengths, that there was a necessity of putting a stop to that practice. See *NUNS*.

ABBAY. A religious house, or place, where holy men retired from the world, to spend their time in solitude, and devotion. The wonderful esteem, such men acquired, procured them very large privileges, and exemptions, and even riches, which they drew from the people, by the invention of Masses for the Living, and the Dead, Dispensations, Jubilees, Indulgences, &c. They prevailed in England before the Reformation; and as they increased in riches, so the state became poor; for the lands, which these Regulars possessed, were *in mortua manu*, i. e. could never revert to the Lord, who gave them. This inconvenience gave rise to the statutes against gifts in *Mortmain*, which prohibited donations to these religious houses; and my Lord Coke tells us, that several Lords, at their creation, had a clause in their grant, that the Donor might give or sell his land to whom he would (*exceptis viris Religiosis & Judæis*) excepting Monks and Jews.

BURNET,
Hist. Ref.

These religious houses were totally abolished (in England) in the time of Henry VIII; who, in the twenty-eighth year of his reign, appointed visitors to inspect the Abbeys, and examine into the behaviour of the Monks; who, being convicted of having spirited up rebellions against the government, and committed many other disorders, and perceiving the time of their dissolution drawing near, were prevailed upon to resign their houses to the king; by which means the Abbeylands became vested in the king, which were afterwards granted to the people, under which grants they are enjoyed to this day. There were 190 such religious houses dissolved, whose yearly revenues amounted to 2853000 *l.* See *ABBOT*.

CASSIAN,
Instit. l. ii.
cap. 16.

BINGHAM,
Antiq. of the
Christ. Ch.
B. vii. C. 3.
§ 12.

JUSTIN.
Novel. v. c. 1.
& Novel.
cxxx. c. 7.

ABBOT, or ABBAT. Head of a monastery, or religious house. In the ancient church, every ten Monks were subject to one, who was from thence called the *Decanus* or Dean, and every hundred were under an officer called *Centenarius*. Above these were the *Patres*, or Fathers of the Monasteries, as St Jerom and St Austin call them, or, as other writers style them, *Abbots*, or *Abbats*, from the Greek *Αββας*, a *Father*. They were commonly of the order of Presbyters, both for the performance of divine offices, and the exercise of discipline: and, in case of disobedience, they had a power of inflicting both spiritual and corporal punishments. The spiritual punishments were, suspension from the Eucharist, and excommunication: the corporal punishments were two, whipping and expulsion. As for voluntary whipping of themselves, that is a later invention of the modern Monks.

The Abbots were of great repute in the church, and were sometimes called to councils, and allowed to sit, and vote there, in the quality of Presbyters: yet were they always subordinate to the power of the Bishops; for, by the ancient laws, both Ecclesiastical and Civil, no monastery was to be erected in any place without the leave of the Bishop of the diocese; and, by a law of Justinian, the bishop was to make a sort of consecration of the ground, before they set about building.

The Abbots were originally men of great plainness and simplicity, and contented themselves with governing their own Monasteries, which were remote from cities, and built in the farthest solitudes, without having any share in ecclesiastical affairs: but there being among them several persons of learning, who vigorously opposed the rising heresies of those times, this occasioned their being called out of their deserts by the Bishops, and fixed in the cities themselves. From that time they degenerated, and, learning ambition, endeavoured to be independent of the Bishop, which occasioned some severe laws to be made against them in the council of Chalcedon. In length of time, several Abbots carried their point of independency, and obtained the title of *Lord*, with other badges of the episcopate, particularly the *Mitre*. Hence arose a distinct order, called *Mitred Abbots*, who, by a decree of Pope Clement IV, were to wear their Mitres only embroidered with gold, to distinguish them from those of the bishops, which were adorned with jewels.

Besides these, there were several other orders of Abbots; as the *Crozier'd Abbots*, who bore the *Crozier* or Pastoral Staff: *Oecumenical* or *Universal Abbots*, who assumed that title in imitation of the Patriarch of Constantinople: *Cardinal Abbots*, so denominated from their superiority over all other Abbots, &c.

The ceremony of consecrating an Abbot, in the Romish church, is as follows. The monastic habits of the Abbot elect, with two little casks of wine, are laid near the altar. The Abbot elect presents himself to the Bishop accompanied by two Abbots assistants: then the Bishop blesses the habit, by praying over it, and sprinkling it with holy water. The benediction ended, the Abbot undresses, and puts on the monastic habit: then the Bishop presents him to the body of the Monks, who receive him with the kiss of peace: after which, he takes an oath of fidelity to the Pope. Lastly, the Bishop lays his hands on him, and gives him the rule, by which he is to govern his convent; the pastoral staff, with which he is to govern the flock committed to his charge; and the ring, which is the seal of the faith he owes to the church, the spouse of CHRIST. After receiving the Sacrament, he is presented with the Mitre and Gloves, if he be a mitred Abbot; if not, the latter ceremonies are omitted.

In England, before the Reformation, some particular Abbots had the privilege of being Lords of Parliament. The number of such Abbots was not fixed; and it has been a question, whether they sat there as part of the ecclesiastical state, or as holding their lands of the king *per Baroniam*. The judicious Selden is of opinion, that where it appeared, that an Abbot (*nihil tenuit de Rege*) held nothing of the king, that was a sufficient reason, why he should not be summoned. Of such Abbots, who were summoned to Parliament, Bishop Burnet mentions twenty-eight at the time of their dissolution. See MONKS.

SELDEN,
Tit. Hon. 730.

BURNET,
Hist. Ref.
267.

ABDEST [*Perf.*] Properly signifies, water that is used for washing the hands; but it is taken in a religious sense, both by the Turks and Persians, for *Legal Purification*. See ABLUTION and PURIFICATION.

D' HERBELLOT,
Bibl. Orient.

ABECEDARIAN [PSALMS] Psalms, divided into a certain number of parts, according to the order of the letters in the alphabet, each part having its proper letter at the head of it, after the manner of the cxixth Psalm. See PSALMS.

BINGHAM,
Antiq. of the
Chr. Ch. B.
xiv. c. 1. § 12.

ABELIANS, or ABELONIANS. A sect of Hereticks, in Africa, in the diocese of Hippo, and which was extinct in the time of St Austin. They allowed each man to marry one woman, but enjoined them to live in continence with their wives: they regulated marriage on the foot of the terrestrial Paradise, in which Adam and Eve were united only in heart; or rather after the example of Abel; for they pretended, that Abel was married, but that he died without having ever known his wife. When a man and a woman entered into this society, they adopted two children, a boy and a girl, who inherited their goods, and who married upon the same terms, viz. of not getting children, but of adopting two, of different sexes. It is thought, this sect began in the reign of Arcadius, and ended in that of Theodosius the younger. St Austin is almost the only one, who speaks of this sect.

BOCHART,
Geogr. Sacr.
lib. ii. cap. 16.

AUGUST.
de Hæres. cap.
87.

Mr Bayle's reflexion upon the principles of this sect is, that they were not calculated for its long continuance. He thinks, it is offering too great a violence to nature, for a man and woman, who have all things else in common, to live in a state of continence; it being a maxim, that *nullum violentum durabile*, nothing violent is of long continuance.

BAYLE'S
Dict. Art. A.
BELIANS.

ABESTA, [*Perf.*] The name of a book, which the Persian Magi ascribe to the Patriarch Abraham, whom they believe to be the same with *Zerdascht* or *Zoroaster*. This book is an explanation, or comment on two other books, intituled *Zend* and *Pazend*. These three volumes together comprehend the whole religion of the Magi, or worshippers of fire. The traditions of these Magi import, that Abraham read these books in the middle of the furnace, into which Nimrod had ordered him to be thrown.

D' HERBELLOT,
Bibl. Orient.

EUSEB.
Hist. Eccl. lib.
i. cap. 13.

D' HERBE-
LOT, Bibl.
Orient. AB-
GAR.

ABGARUS, HIS LETTER TO JESUS CHRIST. Abgarus was king of Edessa, a small city, distant a day's journey from the Euphrates. It is pretended, upon the authority of Eusebius, that this Prince, being afflicted with a grievous distemper, and hearing of the miraculous cures performed by Jesus Christ, wrote a letter to him; in which he acknowledged him to be the Son of God, beseeching him to come and heal him, and offering to protect him in the city of Edessa, against the persecutions of the Jews: that Our Saviour returned him an answer, congratulating him upon his faith, and excusing himself from coming to him, but promising, after his departure out of the world, to send one of his disciples, to heal him, and convert his subjects. It is added, that, after the resurrection of Christ, Thaddeus, one of the seventy disciples, went to Edessa, where he cured the King of his distemper, and converted his subjects to Christianity. The Eastern Christians and Mohammedans say farther, that this prince received from Jesus Christ, together with the answer to his letter, an handkerchief, with the impression of our Lord's face on it.

The generality of the Critics reject this whole story, and look upon the letters as spurious, notwithstanding that Eusebius affirms, that he himself transcribed them from the archives of Edessa, translated from the Syriac into Greek. They object, I. That there is no mention of this fact in the writings of the Evangelists. II. That the letter to Abgarus congratulates him upon believing in Christ, without having seen him; plainly alluding to Our Saviour's words to St Thomas, after his resurrection, *Blessed are those, who have not seen me, and yet have believed.*

Joh. xx. 30.

CAVE, Hist.
Literar. Sac.
Apostol.

Our learned countryman, Dr Cave, stands up for the genuineness of these letters. He thinks, there is not the least appearance of falsehood upon the face of them, and that the authority of Eusebius is a sufficient proof, that they are authentic. He adds, that the testimony of Eusebius is confirmed by S. Ephrem, who was himself a Syrian, and, what is more, a Deacon of Edessa. The reason, he says, why the writers before Eusebius make no mention of these letters, is, because the Greek Fathers being, in general, ignorant of the Syriac tongue, had no commerce with the Edessenes. To the first objection he replies, by citing St John, who says, *Many other signs truly did Jesus — which are not written in this book.* To the second he answers, that Our Saviour might allude to the general voice and language of the Prophets, pointing out the obstinacy of the Jews in rejecting Christ, though they had seen him, and the conversion of the Gentiles, though they had not seen him.

DU PIN.
Canon of
Scripture, vol.
ii. ch. 6. § 1.

But the learned Du-Pin has advanced an argument against the authority of this story, which seems unanswerable: at least I have not met with any solution of the difficulty. The conversion of the Edessenes, he says, according to Eusebius himself, upon whose authority the fact is built, happened in the 430th year of the Edessenes, which falls in with the fifteenth year of the reign of Tiberius, in which the Ancients believed that Jesus Christ died and rose again; according to which computation, it must have happened immediately after the resurrection of Our Saviour; and consequently Abgarus, and his Gentile subjects, must have been converted before Cornelius the Centurion, in express contradiction to the *Acts of the Apostles*, by which it appears that Cornelius was the first Gentile convert to Christianity.

ABIB [Hebr.] The name given by the Hebrews to the first month of their Ecclesiastical year. This month was afterwards called *Nisan*; and answers to our March. Abib, according to St Jerom's translation, signifies *green ears of corn*, or *fresh fruits*. See **YEAR** and **KALENDAR**.

ABLUTION. Holy washing, or purification by water. It was a superstitious practice of the ancient Pagans, in order to wash away impurities or defilements of various kinds. If a man committed murder, or any other act of violence, he was not allowed to approach the altars, till he had washed himself. Ovid justly ridicules this notion.

OVID, Fast.
lib. ii. ver. 5.

Ah nimium faciles, qui tristia crimina cædis
Fluminea tolli posse putatis aqua!

*Oh credulous! who think, when blood is spilt,
The running stream can wash away the guilt.*

The Romans used to wash the feet of new married women, as an emblem of the purity required of them in marriage. Those, who offered sacrifice, frequently washed their whole body, and sometimes their head only. But Ablution was not always performed by bathing: they sometimes made use of aspersions, or sprinkling with water, which was done with a branch of olive, laurel, or an instrument made on purpose, and named, from it's use, *aspergillum*:

Idem ter socios pura circumtulit unda,
Spargens rore levi, & ramo felicis Olivæ.

VIRG. Æn.
lib. vi. ver.
229.

*Old Chorinæus compass'd thrice the crew,
And dipp'd an olive-branch in holy dew,
Which thrice he sprinkled round ———*

DRYDEN.

But the more august mysteries, such as those of Ceres, required Ablution, or dipping of the whole body; and the oracle of Trophonius could not be consulted, till a man had first dipped himself several times in the river Hercyna. See L U S T R A - T I O N.

LOMEJERUS,
de Lustratio-
nibus Vete-
rum.

Æneas dared not handle sacred things, till he had purged himself by a proper Ablution.

Tu, genitor, cape sacra manu, patriosque Penates;
Me, bello è tanto digressum, & cæde recenti,
Attrectare nefas; donec me flumine vivo
Abluero.

VIRG. Æn.
lib. ii. ver.
716.

*Thou, thou, my sire, our gods and relicks bear;
These hands, yet horrid with the stains of war,
Refrain their touch unhallow'd, 'till the day,
When the pure stream shall wash the guilt away.*

MR P I T.

The Jewish religion required continual Ablutions, or washings; and we read, *Exod. xxx. 18.* that the Lord commanded Moses, *to make a laver of brass—for Aaron and his sons to wash their hands and their feet in, when they went into the tabernacle of the congregation:* but, as people accustom themselves to regard things appointed for sacred uses, with a kind of superstitious awe, this very practice, which was only intended as a sign of inward purity, at length became the essential part of their religion; an error, with which Jesus Christ reproached the Jews. See P U R I F I C A T I O N.

Matth. xxiii.
25.

The Indians practise Ablution, and have a high veneration for the waters of the Ganges; but, as they cannot, at all times, be near enough to wash themselves in it's sacred waters, the Bramins tell them, that all other waters will have the same virtue, if, whilst they are bathing, they pronounce these words, *O Ganges, purify me.*

To this head may be referred the *Holy Water*, used by the Roman Catholics.

ABOUGEHEL. One of the greatest enemies of Mohammed, and his religion. In the chapter of the Koran, intituled *Anaam*, God says, *I will restore to life him that is dead.* The interpreters say, that this verse was published on account of two Arabian idolaters, named *Abougehel* and *Omar*: for Mohammed, one day, seeing them together, begged of God, that one of them might become a Mussulman. Upon which Omar was enlightned, but Abougehel continued in the darkness of infidelity; the one was enlivened, the other remained dead. Joseph, the son of Abdeleber, in his treatise intituled *Hegiat al Megiales*, relates, that Mohammed one day, being in a trance, found himself in Paradise, where he presently saw a machine, very much used in the Levant, for the drawing water out of wells. Mohammed having demanded to whom this machine belonged, he was answered, that it belonged to Abougehel. Mohammed, greatly surpris'd to hear this name, said within himself, what has Abougehel to do with Paradise? Soon after this vision, it happened, that Acramas, the son of Abougehel, became a Mussulman. Mohammed was overjoyed at it, and found it in the explication of his dream: for Abougehel was as it were the machine, which God had made use of, to draw up his son from the bottom of the well of Infidelity, whilst he himself lay plunged and buried in it. The

D'HERBE-
LOT, Bibl.
Orient.

Mohammedans, to shew their contempt of this personage, call the *Coloquintida*, which the Latins term *Cucumis Asininus*, the Melon, or Cucumber, of Abougehel.

D'HERBE-
LOT, Bibl.
Orient.

ABOU-JAHIA. [*Arab.*] The ancient name of the Angel of Death, which the Arabians now call *Azrail*, and the Persians *Mordad*. Both believe, as well as several Rabbins, that he is commissioned by God to separate souls from their bodies. See ANGEL.

Voss. de I-
dololat. lib. i.
cap. 8.

ABRACADABRA. A magical word. Q. Serenus Sammonicus, Preceptor of the younger Gordian, prescribed the use of it as a cure for the semitertian ague, in the following manner: It was to be inscribed on paper, and hung about the Patient's neck, wrapped up in a piece of linen; and, each day, one letter of the word was to be taken away.

This Serenus Sammonicus was a Physician, and a follower of the Heretic Basilides; and wrote medical precepts in heroic verse. That relating to the use of the Abracadabra is couched in the following pompous verses.

*Inscribes Chartæ quod dicitur ABRACADABRA
Sæpius, & subter repetes, sed detrahe summam,
Et magis atque magis desint elementa figuris,
Singula quæ semper rapies, & cætera figes,
Donec in angustum redigatur litera conum.
His lino nexis collum redimire memento.
Talia languentis deducunt Vincula collo,
Lethalesque abigent (miranda potentia) morbos.*

The figure of the charm, or amulet, as described in these verses, is this:

A B R A C A D A B R A
A B R A C A D A B R
A B R A C A D A B
A B R A C A D A
A B R A C A D
A B R A C A
A B R A C
A B R A
A B R
A B
A

Voss. ibid.

It is highly probable, that Basilides, the Heretic, took from hence his ABRAXAS, whom he worshipped as the supreme God. See ABRAXAS, and AMULET.

D'HERBE-
LOT, Bibl.
Orient.

ABRAHAMIANs, or ABRAHAMITES. A sect of Heretics so called from their founder Abraham, or Ibrahim. This Heresiarch revived, at Antioch, where he was born, the sect of the Paulicians, and had already corrupted great part of the Syrians: but Cyriacus, the orthodox Patriarch of that church, powerfully opposed him, and soon put an end to his sect. (See PAULICIANS.) Cyriacus held the see of Antioch in the year of Christ 805, when Nicephorus was Emperor of the East, and Charlemagne of the West.

PRIPH. Hæ-
ref. xxiv.
num. 7.

ABRAXAS, or ABRASAX. [*Gr.*] The supreme God of the Basilidian Heretics. It is a mystical word, composed of the Greek numerals $\alpha, \beta, \gamma, \delta, \epsilon, \zeta, \eta, \theta$, which together make up the number CCCLXV. For Basilides taught, that there were 365 Heavens between the earth and the *Empyæan*, each of which Heavens had its angel or intelligence, which created it; each of which angels likewise was created by the angel next above it: thus ascending by a scale to the supreme Being, or first Creator. The Basilidians used the word *Abraxas* by way of charm or amulet. St Jerom conjectures, that it was no other than the Persian Mithra, or the sun, which performs his annual course in 365 days. See AMULET.

ABSOLUTION. The MINISTERIAL power of remitting sins, vested by Christ in the Apostles, and from them derived to the church. This is all that the primitive church ever pretended to, leaving the absolute, sovereign, independent, irreversible power of Absolution to God alone. The Ancients reckoned up five kinds of Absolution. I. That of Baptism. II. That of the Eucharist. III. That of the word and doctrine. IV. That of imposition of hands, and prayer. V. That of reconciliation to the communion of the church, by a relaxation of her censures. The two first may be called, sacramental; the third, declaratory; the fourth precatory; and the fifth, judicial. The first had no relation to penitential discipline, being never given to persons who had once received baptism. The second had some relation to it, but did not solely belong to it; for it was given to all baptized persons, who never fell under penitential discipline, as well as those, who lapsed, and were restored to communion again: and in both respects it was called *τὸ τέλος*, the perfection or consummation of a Christian. By the third, the ministers of Christ made public declaration to men of the terms of reconciliation and salvation. The fourth sort was used as a concomitant of most other Absolutions: and by the fifth, penitents were finally restored to the peace, and full communion of the church.

Anciently, no sinners were absolved, till they had performed their regular penance, except in case of imminent death. The Audæan Heretics offended against this rule, in granting remission upon a bare confession. As to the ceremony of Absolution, the penitent was publicly reconciled, in sackcloth, at the altar, by this, or the like, form; ‘He that forgave the sinful woman all her sins, for which she shed tears, and opened the gates of Paradise to the thief, make you partaker of his redemption, and absolve you from all the bond of your sins, and heal you by the medicine of his mercy, and restore you to the body of the church by his grace, and keep you whole and sound for ever.’ The indicative form *I absolve you*, instead of *Christ absolve thee*, was not in use till the XIIth Century, a little before the time of Thomas Aquinas, who first wrote in defence of it; as the learned Bishop Usher has clearly proved. Sometimes, Chrism, or Unction, was added to the imposition of hands, in the reconciliation of such Heretics and Schismatics to the church, as had been baptized in Heresy or Schism; and the reason was, because, their Baptism out of the church being null and void, they were supposed to want the true effect of Baptism, viz. the grace or unction of the Holy Spirit. The time of Absolution seems to have been fixed to the day of Our Saviour’s passion. Some penitents were received into the church, by Absolution, even after their death; viz. such as died during the course of their penance. I need not observe, that Absolution, as well as all canonical discipline, was primarily lodged in the hands of the Bishop, and by him committed to the hands of the Presbyters and Deacons only: indeed, in cases of extreme necessity, some canons allowed a Lay-man to administer Baptism (which was reputed one sort of Absolution) rather than a Catechumen should die unbaptized.

There were some crimes, which incapacitated the sinner from ever receiving Absolution. These were, originally, the three great sins of Idolatry, Adultery, and Murder; and though this rigour, afterwards, by general consent, was abated, yet they continued to deny communion to the very last to such apostates, as remained obstinate and impenitent all their lives, and only desired reconciliation, when the pangs of death were upon them. Note, that very great and scandalous offenders were reserved for the Patriarch’s Absolution.

The judicious Hooker, speaking of the abuse of Absolution in the Romish church, says, ‘They strangely hold, that whatsoever the penitent doth, his contrition, confession, and satisfaction, have no place of right to stand as material parts in this sacrament, nor consequently any such force as to make them available for the taking away of sin, in that they proceed from the penitent himself, without the privity of the minister, but only as they are enjoined by the minister’s authority and power — except therefore the priest be willing, God hath by promise hampered himself so, that it is not now in his own power to pardon any man — he hath no answer to make, but such as that of the angel unto Lot, I can do nothing.’ Then describing the true nature and effects of Absolution, he says; ‘The sentence therefore of ministerial Absolution hath two effects: touching sin, it only declareth us freed from the guiltiness thereof, and restored into God’s favour; but concerning right in sacred and divine mysteries, whereof thro’ sin we were made unworthy, as the power of the church did before effectually bind and retain us from access

THEODORET. de Fabr. Hæret. lib. iv. cap. 13.

CARD. BONA, Rer. Liturg. in Appendice, pag. 163.

USHER, Answer to the Jesuits Challenge, p. 89.

BINGHAM, Antiq. of the Chr. Ch. B. ii, xi, xv, xvi, &c.

HOOKE, *Eccles. Polity*, Book vi.

‘ unto them, so, upon our apparent repentance, it truly restoreth our liberty, looseth the chains, wherewith we were tied, remitteth all whatsoever is past, and accepteth us no less returned, than if we had never gone astray.’

Archbishop Tillotson has given his opinion of the use and intent of Absolution in the following words. ‘ Upon this miraculous gift of knowing the secrets of mens hearts, it seems to be very probable, that that, which is commonly called, *The Power of the Keys*, did depend; I mean the power of *remitting* or *retaining* sins: for they, who had the privilege of knowing mens hearts, might do this upon certain grounds, and were secured from mistake in the exercise of their power upon particular persons; which the priests and ministers of the church *now* are not, nor can be; because they cannot see into men’s hearts, whether they be truly penitent, and qualified for forgiveness, or not. For I cannot easily believe, but that those words of Our Saviour, *whose sins ye remit, they are remitted; and whose sins ye retain, they are retained*, were intended to signify something more than a mere declaration of the promises and threatnings of the Gospel, which any man might make as well as the apostles and ministers of the church. For that God will forgive the penitent, and that he will not pardon the sinner, except he repent, is as true from any man’s mouth, as from an apostle’s: and, as to the Absolution of this or that particular person, tho’ a minister, by the skill and knowledge of his profession, is ordinarily and reasonably presumed, by virtue of his office, to be a better judge of a man’s repentance, than other persons are, and therefore may, with more authority, and satisfaction to the penitent, declare his judgment and opinion concerning him; yet not being able to see into his heart, he may be mistaken concerning him; and if he be, his declaring his sins to be forgiven, that is, his Absolution of him, will do him no good: and on the other hand, his refusal to absolve him, if he be truly penitent, will do him no harm: As the judgment of a skillful lawyer is of greater authority, and more satisfactory to us, concerning our title to an estate, than the opinion of another man, who is not of the profession, nor presumed to have the like skill: but yet for all this his judgment does not alter the case; and if in truth the law be otherwise, our title is bad notwithstanding the skillful man’s opinion of the goodness of it.’

TILLOTSON’S Sermons, fol. Vol. III. Sermon 176.

The Archbishop says farther, that ‘ Protestants do not make the Absolution of the priest at all necessary to the forgiveness of sins, but only convenient for the satisfaction and comfort of the penitent. For which reason, our church does not require a formal Absolution to be given to the dying penitent, unless he himself desire it: which is a certain argument, that, in the judgment of our church, the Absolution of the Priest is not necessary to the forgiveness and salvation of the penitent.’

SPARROW’S Rationale on the Common-Prayer.

In the Liturgy of the church of England, there are three several forms of Absolution. The first is that at morning prayer, *Almighty God, &c. who hath given power, &c. He pardoneth and absolveth, &c.* The second is used at the visitation of the sick. *Our Lord Jesus Christ, who hath left power to his church, &c. by his authority committed to me, I absolve thee, &c.* The third is in the communion service. *Almighty God, &c. who hath promised forgiveness of sins, &c. have mercy upon you, &c.* These three different forms (Bishop Sparrow says) are, in sense and virtue, the same. ‘ For as when a Prince hath granted a commission to any servant of his, to release out of prison all penitent offenders whatever, it were all one, in effect, as to the prisoner’s discharge, whether this servant says, by virtue of a commission granted to me, under the Prince’s hand and seal, I release this prisoner; or thus, the Prince, who hath given me this commission, pardons you; or lastly, the Prince pardon and deliver you: So here, &c.’

The form of Absolution, which the Pope gives to crowned heads, who have been excommunicated, is briefly this. The Pope is seated on a rich pontifical throne erected before St Peter’s church, attended by the apostolical court. The ambassadors of the excommunicated Princes appear before this assembly, and throw themselves at his Holiness’s feet, asking pardon in the name of their masters, and desiring Absolution. Then they lay their hands on the mass-book, and swear, by the Holy Gospels, and the Holy Crucifix, obedience to the church. Then the Pope, and twelve Cardinal-priests, sing the *Miserere*, observing to strike the ambassadors on the shoulder at the beginning of each verse. The ceremony ends with prayers, and the imposition of a penance proportionable to the crime of the person absolved.

ABSTINENCE. A religious duty. The Jewish law ordained, that the priests should abstain from the use of wine, during all the time of their being employed in the service of the temple. The same abstinence was enjoined the Nazarites, during the time of their Nazariteship, or separation. The Jews were commanded to abstain from several sorts of animals, viz. all such as have not the hoof divided, and do not chew the cud. The fat of all sorts of animals, that were sacrificed, was forbidden to be eaten, and the blood of every animal, in general, was prohibited, under pain of death. Neither did they eat the sinew, which is upon the hollow of the thigh, though it be otherwise pure; because the Angel, who wrestled with Jacob at Mahanaim, touched the hollow of his thigh, which occasioned the sinew to shrink. They abstained likewise from those animals, which had been taken and touched by a devouring and impure beast, such as a dog, a wolf, or a boar, &c. and from such as died of themselves. Fish, that have neither fins nor scales, were to be abstained from as impure; as also birds, which walk upon the ground with four feet, such as bats, &c.

Lev. x. 9.
Numb. vi. 3.
Lev. xi. 2, 3.
&c.
Lev. iii. 17.
vii. 23, &c.
Genes. xxxii. 25.
Exod. xxii. 31.
Lev. xi. 39.
Lev. xi. 10, &c.

Some are of opinion, that this distinction of animals into clean and unclean was intended to denote the moral purity or impurity, which the Hebrews were to endeavour after, or avoid. A hog, for instance, signifies gluttony; a hare, lasciviousness; and so of others: again, a sheep denotes gentleness; a pigeon, simplicity; and the like. But many commentators are of opinion, that several animals were declared unclean, and therefore to be abstained from, only because of some qualities in them naturally hurtful, or pernicious to health.

St BARNABAS's Epist.

Among the primitive Christians, some denied themselves the use of such meats, as were prohibited by the law; others looked upon this abstinence with contempt. St Paul has given his opinion in this matter. *One believeth, that he may eat all things; another, who is weak, eateth herbs. Let not him, that eateth, despise him that eateth not; and let not him, that eateth not, judge him that eateth.* The Council of Jerusalem, which was held by the Apostles, enjoined the Christian converts, to abstain from meats strangled, from blood, from fornication, and from idolatry.

Rom. xiv. 1, 2, 3.
1 Cor. viii. 7, 10.

Abstinence, as prescribed by the Gospel, is intended to mortify and restrain the passions, to humble our vicious natures, and by that means raise our minds to a due sense of prayer and devotion. But there is another sort of Abstinence, which may be called *Ritual*, and consists in abstaining from particular meats at certain times and seasons. It was the spiritual monarchy of the Western world, which first introduced this ritual abstinence; the rules of which were called *Rogations*; but so grossly abused from the true nature and design of fasting, that a certain Bishop of France, as Sir Henry Spelman tells us, instituted certain days of abstinence, which were to be a sovereign remedy to cure the French-Pox. See Fasting.

ACAID. [*Arab.*] A book of the fundamental and principal articles of the Mohammedan religion, composed by the celebrated Doctor Nassafi, and commented on by Tagatzani. Nassafi, the author of this Book, is the same as Negmeddin Abu Hasas Omar Ben Mohammed, who died in the year of the Hegira 537, of Jesus Christ 1142: and Tagatzani is the same as Saadeddin Massud Ben Omar, who died in the year of the Hegira 751, of Jesus Christ 1350. This work is greatly esteemed by the Mohammedans, who prefer it to many others of the same title, such as the Acaid of Sanusi, of Ebn Alarabi, of Thahaui, of Alaigi, and of Giuzi.

D'HIERBELOT, Bibl. Orient.

ACATHYSTUS. [*Greek*] The name of an hymn, used by the Greek church, in honour of the Blessed Virgin. It was composed on the following occasion. In the reign of Heraclius, the city of Constantinople was besieged, on the one hand by a numerous army under the command of Sarbarus, General of Cosroes, king of Persia, and on the other hand by Chaganus the Scythian. During the siege, the Patriarch Sergius, carrying in his arms the image of the Blessed Virgin, and attended by a great concourse of people, put up prayers to God; upon which Heraclius gained a signal victory over his enemies. Whence the people sung a hymn in honour of the Virgin. The same was done afterwards under Constantine Pogonatus, and a third time under Leo Isaurus, in times of publick danger. From thence a hymn was appointed to be sung on every fifth Sunday in Lent: which hymn they called ἀκαθιστος from *not sitting down*, because it was sung by the whole people *standing*.

CAVE, Hist. Literar. Dissert. de Lib. & Offic. Eccl. Græc.

ACCA LARENTIA. A Pagan Goddess of the Romans. She was the wife of Faustulus, who was shepherd to King Numitor, and nurse of Romulus and Remus. Romulus, out of gratitude, decreed her divine honours after her death, and appointed a festival, called from her *Larentalia*; which was celebrated, according to Varro, in April; but, according to Ovid, in December.

OVID. Fast.
Lib. iii. ver.
55.

Non ego te, tantæ nutrix Larentia gentis,
Nec taceam vestras, Faustule pauper, opes.
Vester honos veniet, cum Larentalia dicam:
Acceptus geniis illa December habet.

*Nor thou, Larentia, shalt unhonour'd lye,
Nurse of the founder of Rome's monarchy.
Thy festal day shall have it's share of fame,
Soon as December's feasts my numbers claim.*

PLUT. in
Quæst. Rom.

Plutarch attributes this festival to another Acca Larentia, a famous courtesan, who, having married one Tarrutius, a very rich, but old, man, was left by him in possession of an immense estate, which she bequeathed by will to the Roman people. But there seems to have been but one Acca Larentia, the nurse of Romulus, who, having been also a prostitute, might give occasion to the fiction of another Acca, a courtesan. See **LARENTIA**.

D'HERBE-
LOT, Bibl.
Orient.

ACDAH. [*Arab.*] The Arabian idolaters used a kind of divination, which they called *The divination by arrows*. These arrows were without iron and feathers, and were called, in their language, Acdah and Azlam. Three of them were tied up in a sack, which was in the hands of the Mohaver-Hobal, i. e. the diviner, who gave answers in the name of Hobal, an ancient idol of the temple of Mecca, before the coming of Mohammed. On one of these arrows was written, *Command me Lord*: on another, *Forbid, or hinder, Lord*: the third had nothing written on it. When a person would undertake any action, he carried a present to the Diviner, who drew out one of the arrows from his sack: if the arrow of command happened to come out, the Arabian immediately entered upon the business; if that of prohibition appeared, he deferred the execution of his design for a whole year: and when the blank arrow came out, he was to draw again. The Arabians consulted these arrows on all their affairs, and particularly on marriages, on the circumcision of their children, on taking a journey, and going to war. They made use of them likewise, to divide or share any thing, particularly the parts of a victim, or camel, which they sacrificed on certain stones, or to certain idols, placed about the temple of Mecca. Mohammed expressly forbids this kind of Divination in the Koran.

Ezek. xxi. 21.

Ezekiel informs us, that 'the king of Babylon (Nebuchadnezzar) stood at the parting of the way, at the head of the two ways, to use Divination: he made his arrows bright; he consulted with images; he looked in the liver.' This Prince, in the opinion of St Jerom, Theodoret, and other Commentators, practised the same kind of divination with the Arabian idolaters.

THEVENOT,
Voyage to the
Levant.

Thevenot tells us, many of these Diviners by arrows are still to be seen in the Levant, and that they are seated on the ground upon a small carpet, with several books before them, and among them the Koran, a chapter of which they read, at the time of their divining, during which the arrows are seen to stir, and to be in motion, of themselves. See **DIVINATION**.

ACEPHALI. [*Lat.*] In Ecclesiastical history, such Bishops as were exempt from the discipline and jurisdiction of their ordinary Bishop or Patriarch. It is also the denomination of certain sects: First, of those, who, in the affair of the Council of Ephesus, refused to follow either St Cyril, or John of Antioch: Secondly, of certain Heretics, in the Vth Century, who at first followed Peter Mongus; but afterwards abandoned him, upon his subscribing to the council of Chalcedon, they themselves adhering to the Eutychian Heresy: and thirdly of the followers of Severus of Antioch, and of all in general, who held out against the council of Chalcedon. The word is compounded of the Privative α and κεφαλή *a head*.

ACERRA. [*Lat.*] An altar, erected by the Romans, near the gate of a person deceased, on which his friends daily offered incense till the time of his burial.

The Chinese have a custom, not much unlike this, of erecting an altar to a person, immediately after his decease, in some room of the house, which is usually hung with mourning. An image, or representation of the deceased, is laid upon the altar, and every one, who approaches it, bows the knee four times, and makes oblations of perfumes.

ACHERON. One of the rivers of Hell, according to the Pagan Theology. Acheron was the son of Ceres, born in a cave, and conceived without a father; or, according to others, the son of Titan and Terra. The reasons of his being sent to the infernal regions are various: one of them is, that he furnished the Titans with water, when they fought against the Gods. Nor is it more certain, whether it be a river in the country of the Cimmerians, which, according to Homer, is one day's journey from Circe, a Mountain in the country of *Latium*, where he likewise places Cocytus; or whether it be the same with those hot, stinking, bitter waters, which flow from the dark cavities on the coast of Italy, near the promontory of *Myſenus*, and the Bay of *Baiæ*; or else has it's rise in *Epirus*, flowing from the Acherusian fen, near the city of *Pandofia*, and afterwards falling into the Bay of *Ambracia*. Diodorus Siculus tells us, that the Hell of the Greeks, and the passage over the river Acheron, were only an imitation of the Egyptian funerals; and that the fabulous meadows, and habitation of the dead, were places near the Acherusian Lake, whither the Egyptians used to carry their dead bodies, to be deposited in the sepulchres there erected for them.

The river Acheron is so called from α and $\chiαιρέω$, i. e. *gaudiis carere*, to be joyless, because all joy vanisheth at the time of death; and he is said to be the son of *Terra* or the *Earth*, because the anxiety of the mind arises principally from the care of getting, or preserving, Riches.

LYLIUS
GYRAL-
DUS, and
NATALIS
COMES.

ACHOR. The God of flies. Hercules, sacrificing one day to Jupiter Olympus, was greatly annoyed with flies; but, invoking that God under the name of $\alpha\mu\kappa\sigma\iota\theta\varsigma$, the *Fly-Chacer*, was delivered from them, those insects flying away to the other side of the river Alpheus. From that time, the Eleans worshiped Jupiter under the name of the *Fly-Chacer*; and it was remarkable, that no flies were ever seen in the temple of Hercules.

PLIN. lib. 10.
cap. 28.

This seems to be the same ridiculous deity with *Beelzebub*, worshiped by the Ekronites, a people of Judea. See **BEELEZEBUB**.

ACHRAT [*Arab.*] So the Mohammedans call *Life Eternal*, and a *Future State*. This word is always opposed to *Dunia*, which signifies the world and the present Life. The author of *Rabi al abrar* cites these words of Ali: *The present, and the future life, are opposed to each other, as the East is to the West; the nearer we approach to the one, the farther distant we are from the other.* The Turks call an adopted child *Achrat Oglı*, i. e. *a son of another life*.

The Mohammedans believe the eternity of rewards and punishments in another world. There is, however, a passage in the Koran, which gives them some difficulty, and by which Mohammed may seem to have been of Origen's opinion, concerning the duration, and end, of the punishments of Hell. It is this: *As for the damned, they shall be in fire, where they shall cry and groan, and continue as long as the Heavens and the Earth endure; unless God otherwise ordain it; for he deals with every one as it pleases him. And as for the Blessed, they shall remain in the gardens of Paradise, as long as the Heavens and the Earth endure, and as long as it shall please God, who bestows gifts on them without interruption.* The Interpreters, on this passage, say, that these cries and groans are expressed by two words, which signify, in general, a violent cry, and in particular, the braying of an ass, to which the voice of the damned is compared, because that of an ass is called, in the Koran, *Anker al asjavât*, the most detestable of all voices.

Chapter II. end.

As to the duration of their punishment, they say, that the expression, *as long as the Heavens and the Earth endure*, signifies, after the Arabian manner of speaking, a duration eternal, and without end. And as to the other words of the text, *unless God otherwise ordain it*, the same authors pretend, they must be understood of the punishment of fire, which may be changed into the other extreme of cold, and not of their

their deliverance. The same Interpreters say likewise, that the duration of the Heavens and the Earth, which is to be the measure of the torments of the damned, is not to be understood of the Heavens and the Earth, such as we at present see them, but of the Heavens and the Earth, such as they will be after the final day of judgment; according to that passage of the Koran; *In the day when the Earth shall be changed into another Earth, and the Heaven into another Heaven.*

Tho' the Orthodox Mohammedans believe the eternal duration of another life, there are some among them, who have different sentiments; particularly among the followers of Ali, there is a sect, which teaches, that the joys of Paradise, and the pains of Hell, are only the pleasures and afflictions of this life; but they are regarded by the true Mussulmans as impious, and Epicureans.

D' HERBE-
LOT, Bibli-
oth. Orient.

The Persians call a future life, not only ACHRA T, but *Khaneh Ferdai*, i. e. the *Habitation of to morrow*: agreeable to which thought is this saying, ascribed to Ali: *The life of this world is but sleep; that of the next, the awaking from this sleep.*

ACL or ACLON. [*Arab.*] The *Understanding*, or *intelligent* principle, in man. The Eastern philosophers, and Mohammedan doctors, have said a great deal concerning this reasoning faculty of the soul. Some define it to be a simple substance, which comprehends things as they are, immediately, and by mere intuition. Others say, it is a spiritual substance, which God has created in the brain, and spread the light of it in the heart, which comprehends hidden things by *media*, and sensible things by their *presence*. These two definitions belong to the Metaphysicians.

But, according to the Traditionaries, it is a light in the heart, which distinguishes between truth and falsehood; and they add, that this light frees us from blame in this life, and from repentance in the next; that it is to the soul, what the soul is to the body, and that whoever wants it may be reckoned as dead. They say likewise, that the understanding delivers the heart from it's passions, the appetite from it's corrupt inclinations, and the soul from it's doubts. They add, that the *intelligent principle* is a demonstration of the Divinity, because it is to man the instrument of the comprehension and acquisition of science, and of the consideration and reflexion on arguments and signs.

D' HERBE-
LOT, Bibli-
oth. Orient.

A Mohammedan doctor, being asked one day, what is the most excellent thing a man can have, replied, *Understanding*: but if this be wanting, said the other, what is the next best thing? The Doctor answered, probity and good manners. In default of these, replied the other, what is next to be wished for? The advice of friends, said the Doctor. What if this cannot be had? Let him hold his tongue. But if all these fail a man, what is then to be wished for? Death, as soon as possible, concluded the Doctor.

D' HERBE-
LOT, Bibli-
oth. Orient.

ACNUM. [*Arab.*] This word is used, by the Arabian, Persian, and Turkish Mohammedans, to signify *Substance*, or *Hypostasis*. They use it in this sense, when they speak of the three persons of the Holy Trinity; which however they do not acknowledge, pretending that it is contradictory to the unity of God, which they profess: and some among them are so stupid, as to believe, that the Christians rank the Virgin Mary in the number of the three Persons.

Niceph. Hist.
Lib. XV. cap.
23.

BINGHAM,
Antiq. of the
Chr. Ch. B. 7
C. 2. §. 10.

ACOMETÆ. [*Lat.*] About the beginning of the Vth century, one Alexander set up an order of Monks, at Constantinople, whom the writers of that, and the following Ages, commonly stile 'Ασκηταί, that is, *Watchers*: the reason of which name is taken from their manner of performing Divine offices, day and night, without intermission. For they divided themselves into three classes, which succeeded each other at stated hours, and by that means continued a perpetual course of Divine service, without any interval. The piety of this order procured them great esteem and veneration, and many monasteries were built for their use at Constantinople. Among others, one Studius, a nobleman of Rome, and of consular dignity, renounced the world, and became one of their order, erecting a famous monastery for them, which, from the founder, was called *Studium*, and the monks of it *Studitæ*. But these monks in a little time sunk in their credit, by often favouring the Heresy of Nestorius.

There are a kind of *Acemetæ* still subsisting in the Romish Church; for so the *Religious of the holy Sacrament* may properly be styled, in that they keep up a perpetual

perpetual adoration, some or other of them praying before the Sacrament day and night. See MONKS.

ACOLYTHISTS. An inferior order of the Clergy in the primitive Church. They were peculiar to the Latin Church, and were ranked next to the Sub-deacons. At their ordination, the Archdeacon put into their hands a candlestick with a taper, giving them to understand, that they were appointed to light the candles of the Church; as also an empty pitcher, to signify, that they were to furnish wine for the Eucharist. Some think they had another office, which was to accompany, and attend the Bishop wherever he went, and that they were called Acolythists upon that account; or perhaps, because they were obliged to attend at funerals, in the company of the *Canonicæ* and *Ascetricæ*. But the original word *Ἀκόλυθος*, as Hesychius explains it, signifies, in general, a young servant or attendant. And the name seems to be given them from thence.

Concil. Carth. iv. C. 6.

DUAREN. de Minister. & Benefic. lib. i. cap. 14.

The office of Acolythists, as much as the Romanists contend for the apostolical institution of it, is no longer in being in the Church of Rome; but is changed into that of the *Ceroferarii*, or taper-bearers, whose office is to walk before the Deacons, &c. with a lighted taper in their hands: so that one cannot but wonder how their Doctors should call him an Acolythist of the ancient Church, who is no more than a taper-bearer of the present. In general, the inferior orders of the Romish Church bear no resemblance to those of the primitive Church.

BINGHAM, Antiq. of the Chr. Ch. B. iii. C. 3. §. 1.

ACOUAN. [*Arab.*] The name of a giant, or dæmon, with whom Rostam (a Persian hero of the fabulous times) fought a long time, and by whom he was thrown headlong into the sea, but at length gained the victory over him, and slew him.

D'HÉRBELOT, Biblioth. Orient.

ACROSTICKS, in Psalmody, or Psalm-singing, mean the end, or close of a verse, the minister beginning the verse alone, and the people ending it with joint voices. It was one method of Psalm-singing in the primitive Church.

BINGHAM Antiq. Chr. Ch. B. xiv. C. 1. §. 12.

ACROTELEUTICKS. The end or close of a verse, in Psalm-singing. The same as ACROSTICKS. See PSALMODY.

Ibid.

ACTS OF THE APOSTLES. One of the canonical books of the New Testament. It contains a great part of the lives of St Peter and St Paul, beginning at our Lord's ascension, and continued down to St Paul's arrival at Rome, after his appeal to Cæsar; comprehending in all about thirty years. St Luke has been generally taken for the author of this book; and his principal design in writing it, was, to obviate the false Acts, and false histories, which began to be dispersed up and down the world. The exact time of his writing it is not known; but it must have been written at least two years after St Paul's arrival at Rome, because it informs us that St Paul *dwelt two whole years in his own hired house*. Perhaps he wrote it, while he remained with St Paul, during the time of his imprisonment.

Acts xxviii. 30.

St Luke wrote this work in Greek; and his language is generally purer, and more elegant, than that of the other writers of the New Testament. Epiphanius tells us, that this book was translated by the Ebionites out of Greek into Hebrew, that is, into Syriac, which was the common language of the Jews in Palestine; but that those Heretics corrupted it with a mixture of many falsities and impieties, injurious to the memory of the Apostles. St Jerom assures us, that a certain priest of Asia added to the true, genuine, Acts, the voyages of St Paul and St Thecla, and the story of baptizing a lion. Tertullian tells us, that St John the Evangelist having convicted this priest of varying from the truth in this relation, the good man excused himself, saying, he did it purely out of love to St Paul.

EPIPHAN. Hæres. xxx. Cap. 3, & 6.

TERTULL. de Baptismo, cap. xvii.

The Marcionites, and Manichæans, because they were sensible, this book too plainly condemned their errors, rejected it out of the Canon of Scripture.

TERTULL. contra Marcion. lib. 5.

Lewis Chocquet, a famous French poet about the XVIth century, turn'd the Acts of the Apostles into French rhyme. Mr Bayle has given us some extracts of that work, which discover the utmost buffoonry and burlesque. The author, describing the election of Matthias in the place of the traitor Judas, supposes that the Apostles *drew lots with straws*, and that they all cried out at once, *Matthias has got it*. He often introduces the devils in the scene: he describes Lucifer as convening them with hideous cries, and Satan replying, that *he had almost split their vile mansions with the noise*

BAYLE'S Dict. Art. CHOCQUET.

noise be made. Lucifer tells the devils, that *after Jesus Christ had lain in his grave three days, he rose again, and presented himself alive to his friends, twelve knaves (coquins) whom he called Apostles.* The serjeants, who apprehend the two Apostles for curing the lame man, tell them, *they shall be cooped like magpies in a cage.* There is a dialogue between Annas and Caiphas on occasion of this imprisonment of Peter and John. Annas says to Caiphas: *I have seen 'em; they are very honest fellows: they have often brought fish to my house to sell.* Caiphas replies, *Is it true? By God, it is* (says Caiphas); *my servants remember 'em very well: it is true, they have left their trade, to follow the wicked schismatic Jesus, who has taught them Magic and Necromancy.* The whole work is in the same strain.

COTELERIUS
Fathers of the
first age.

FABRICIUS,
Apocr. N. T.

TILLEMONT.
Hist. Eccles.
Tom. i.

FABRICIUS,
Apocr. N. T.

There were several *spurious ACTS OF THE APOSTLES*; particularly, I. *The Acts of the Apostles*, supposed to be written by Abdias, the pretended Bishop of Babylon, who gave out, that he was ordained Bishop by the Apostles themselves, when they were upon their journey into Persia. II. *The Acts of St Peter*: this book came originally from the school of the Ebionites. III. *The Acts of St Paul*, which is entirely lost. Eusebius, who had seen it, pronounces it of no authority. IV. *The Acts of St John the Evangelist*; a book made use of by the Encratites, Manichæans, and Priscillianists. V. *The Acts of St Andrew*; received by the Manichæans, Encratites, and Apotactics. VI. *The Acts of St Thomas the Apostle*; received particularly by the Manichæans. VII. *The Acts of St Philip*. This book the Gnostics made use of. VIII. *The Acts of St Matthias*. Some have imagined, that the Jews for a long time had concealed the original acts of the life and death of St Matthias, written in Hebrew; and that a monk of the abbey of St Matthias at Treves, having got them out of their hands, procured them to be translated into Latin, and published them. But the critics will not allow them to be genuine and authentic. See CANON.

EUSEB. Hist.
Eccles. lib. ii.
cap. 2.

EPIPH. Hæ-
res. L. n. 1.

EUSEB. lib.
ix. c. 5.

ANACEPHAL.
p. 683.

CAVE, Hist.
Literar. Sac.
Apostol.

ACTS OF PILATE. A relation sent by Pilate to the Emperor Tiberius, concerning Jesus Christ, his death, resurrection, ascension, and the crimes of which he was convicted before him. It was a custom among the Romans, that the Proconsuls and governors of provinces should draw up *Acts*, or memoirs of what happened in the course of their government, and send them to the Emperor and Senate. The Heretics corrupted these *Acts*, at least forged others in imitation of them: and, in the reign of the Emperor Maximin, the Gentiles, to throw an odium on the Christian name, spread about *spurious Acts of Pilate*; which the Emperor, by a solemn edict, ordered to be sent into all the provinces of the empire, and enjoined the school-masters to teach and explain them to their scholars, and make them learn them by heart. These *Acts*, both the genuine and the spurious, are lost. There is indeed extant, in the Pseudo-Hegeippus, a letter from Pilate to the Emperor Claudius, concerning Jesus Christ. But it discovers itself at first sight not to be authentic.

VOSS. de Idol.

JOSEPH. An-
tiqu. l. ix. c. 2.

A D A D. The Pagan deity of the Syrians, signifying, in their language, *One*. They gave him to wife the Goddess Adargyris; and they meant by them the Sun and the Earth; for they pictured Adad with rays shooting downward, and Adargyris with rays shooting upwards; to shew, that all earthly productions were owing to the influence of the Sun.

Some are of opinion, that the true name of this deity was *Hadad*, and that he is the Benhadad of Scripture, the second of the name, who, according to Josephus, was honoured with Divine worship after his death.

EPIPH. Hæ-
res. C. xxxi.

CLERM. Alex.
Strom. lib. iii.

A D A M I T E S. Heretics of the II^d century. The author of this sect was one Prodicus, a disciple of Carpocrates. They assumed the title of Adamites, from imitating Adam's nakedness before the fall; imagining themselves as innocent as he, since their redemption by the death of Christ: and therefore they met together naked, asserting, that, if Adam had not sinned, there would have been no marriages. When any among them were guilty of any crimes, they called the offender by the name of Adam, and drove him, as they expressed it, out of Paradise, that is, expelled him their society. St Epiphanius ascribes their assembling naked to insatiable lust; and Clemens Alexandrinus tells us, that in their assemblies, after some time, they ordered the candles to be taken away, and fell to promiscuous copulation. Evagrius gives the following description of them: 'They renounced all humanity; they fed like beasts: when they saw any one, they fled away. Some of them re-

‘ turned into the world, but put on the behaviour of madmen, to shew the greater contempt of glory: the yeat in public houses, entered into the public baths, conversed and bathed with the other sex, but with the greatest insensibility. They were men with the men, and women with the women.’ This Heresy was renewed in the XVth century by one Picard, a native of Flanders, who retired into Bohemia, and there introduced this sect.

EVAGR.
Hist. Eccles.
lib. i. c. 24.

It is said, they met in the night, and observed this rule, *swear, forswear, and reveal not the secret*. They deified the four elements, rejected prayer, and pretended it was not necessary to confess Jesus Christ.

The Roman Catholics, and Protestants, mutually reproach each other with having this sect among them; and probably both without reason.

BAYLE'S
Dict. Articles
ADAMITES
and PI-
CARDS.

ADAR. [*Hebr.*] The twelfth month of the Jewish ecclesiastical year, and sixth of the civil. It consists of but twenty-nine days, and answers to our February; it sometimes enters into the month of March, according to the course of the moon. On the third day of Adar, the temple was finished, and dedicated in a most solemn manner. On the seventh, the Jews fast, in memory of the death of Moses. On the thirteenth, they celebrate the fast, which they call Esther's, in memory of that observed by Mordecai, Esther, and the Jews of Susa, to avert the calamities, with which they were threatened by Haman. On the fourteenth, they celebrate the festival of *Purim*, in memory of their deliverance from the cruelty of Haman. The twenty-fifth is kept in commemoration of Jehoiachim, king of Judah, advanced by Evil-Merodach above the other kings, who were at his court. See YEAR and KALENDAR.

Ezra vi. 15.
A. M. 3489.
Before Christ,
511.

Esther ix. 17.

Jerem. lii. 31,
32.

As the lunar year, which the Jews have been used to follow in their calculations, is shorter than the solar year, by eleven days; at the end of every three years, they insert an intercalary or thirteenth month, which they call *Veadar*, or the second Adar, which has twenty-nine days in it.

ADE. An idol of the *Banians*, which has four arms. Purchas, in his Voyages, thinks there is some affinity between this Deity, and *Adam*, on whom the Rabbins have bestowed four arms, two different sexes, and indeed a duplicate of every thing, he being, according to their notion, both male and female.

ADELIAH. [*Arab.*] The name, which the followers of the sect of Ali, among the Mohammedans, give themselves. It signifies properly *the sect of the just*: but the other Mohammedans call this sect *Schiaab*, i. e. *The sect of the revolted*. See ALI.

D'HERZ-
LOT, Bibl.
Orient.

ADESSENIANS. A branch of the *Sacramentarians*, so called from the Latin *Adesse*, *to be present*; because they believed the presence of Christ's body in the Eucharist, though in a manner different from the Romanists. They are subdivided, into those, who held that the body of Jesus Christ is *in* the bread, whence they are likewise *Impanatores*; those, who held, that it is *about* the bread; those, who said, it is *with* the bread; and those, who maintained, that it is *under* the bread.

PRATEOL.
Elench. Hæ-
ref.

ADHAB. [*Arab.*] *Punishment*, particularly that, which comes from God; whence the Angel, who is commissioned to torment the damned, is called *Melec-al-adhab*, the *Angel of Punishment*.

D'HERZ-
LOT, Bibl.
Orient.

According to the Arabian traditions, there are five sorts of publick and general offences, for which God punishes men five different ways. If they break their promises or treaties, their enemies become their masters: if they violate justice, and pay no respect to the laws, they fall into poverty: when immodesty reigns among them, they are afflicted with the plague and mortality: when they sell by false measures, they are chastized by famine: and lastly, when they refuse the tenth of their goods to the poor, they are punished with want of rain, and a dry season.

ADHABAL CABR [*Arab.*] *The punishment of the grave*. The Orthodox Mohammedans believe, that men are judged immediately after their death, and that the wicked are tormented, before the general resurrection, in their graves. But the sect of the *Matoxales* do not admit of this; which may be looked upon as a kind of Mohammedan

Mohammedan purgatory; for such, as are thus punished, may be saved (they think) at the day of judgment, by the intercession of their false Prophet.

Chapter 70-
nas.

The incredulity of the Motazales is founded on a passage of the Koran, in which God is introduced speaking thus: *When we shall raise them (the wicked) up again, they shall think they have not passed an hour in their graves, according to the reckoning of hours in this world.* The Motazales say upon this, that, if the wicked were tormented in their graves, they would not think the time so short. To which it is answered, that the words of this passage only declare more strongly the terrible punishments of the next life, since the whole time, that the wicked pass in the torments of the grave, shall appear to them scarce an hour, in comparison of the pains they shall endure to all eternity.

D' HERBE-
LOT, Bibl.
Orient.

They relate, that a Dervis, being pursued by children, took refuge in a burying-place, and laid himself down in an open grave, in which they had formerly deposited a dead body. Two persons of the town, perceiving it, had a mind to divert themselves, and, cloathing themselves in black, approached him, and in a frightful tone said to him, *who is your God, and who is your Prophet?* The Dervis, at first, startled at the vision, and more at the words, took it for granted, that these were the two Angels, Monkir and Nekir, who, as the Mohammedans believe, interrogate the dead, as soon as they are in their grave. With this thought, he recovered courage, and said to them; I believe, for once, you are deceived, and have mistaken one grave for another; for here is only an old corpse, that has undergone his interrogatory, and given an account of himself, long ago: you have nothing to do, but to go look somewhere else.

D' HERBE-
LOT, Bibl.
Orient.

ADHHA. [*Arab.*] A festival, which the Mohammedans celebrate on the tenth day of the month *Dhoulbegiat*, which is the twelfth and last of their year. This month being particularly destined for the ceremonies, which the Pilgrims observe at Mecca, it takes it's name from thence; for the word signifies, *the month of Pilgrimage*. On that day they sacrifice, with great solemnity, at Mecca, and no where else, a sheep, which is called by the same name as the festival itself. The Turks commonly call this festival the *Great Beiram*, to distinguish it from the lesser, which ends their fast, and which the Christians of the Levant call the *Easter of the Turks*. The Mohammedans celebrate this festival, out of the city of *Mecca*, in a neighbouring valley; and sometimes they sacrifice there a camel. See BEIRAM.

D' HERBE-
LOT, Bibl.
Orient.

ADI-TIAH. [*Arab.*] So the Arabians call the *Wildernefs*, in which, according to the Holy Scripture, the children of Israel wandered *forty years*. But the Mohammedans greatly abridge this time, and reduce it to *forty days*.

ADL or ADEL. [*Arab.*] *Justice*. It is one of the Attributes of God. The Mohammedan Divines are not agreed as to the definition of Justice when applied to God. For the Orthodox among them, such as those of the sect of Aschari, say, that Justice is the establishment of every thing in it's proper place, and the making use of what is one's own, as one pleases; according to which definition, they pretend, that God may dispose of men as he pleases, and render them happy or unhappy, without regard to merit or demerit. On the contrary, the Motazales maintain, that Justice is a production of the understanding, directed by wisdom, and an arrangement of things in a manner suitable to their true nature; and consequently, that the merit or demerit of a man is the sole cause of his election or reprobation, and not the simple and absolute will of God.

D' HERBE-
LOT, Bibl.
Orient.

The Arabians, speaking of Justice as a virtue among men, call it an impregnable fortress, situated on the brow of a hill, which can neither be born down by the violence of torrents, nor demolished by the force of machines. They have several important maxims relating to this virtue; as, *the rendering of justice for an hour is worth a whole year's worship paid to God*; and Tamerlane used to say, *If you would keep the state in peace, let the sword of justice be always in motion*.

BINGHAM,
Antiq. of the
Chr. Ch. B.
xvi. c. 2. §. 6.

Tit. iii. 10.

ADMONITION. An act of discipline, in the primitive Christian church. It consisted in putting an offender in mind of his guilt; which if it did not work in him a reformation, the church then proceeded to greater severities; according to that of the Apostle; *A man, that is an Heretic, after the first and second admonition, reject.*

ADONAI. [*Hebr.*] One of the names of God. It is the plural of ADONI, which signifies *Lord*. The Jews, who, either out of respect or superstition, do not pronounce the name *Jehovah*, read *Adonai* in the room of it, as often as they meet with *Jehovah* in the Hebrew text. But the ancient Jews were not so nice; nor is there any law, which forbids them to pronounce the name of God. See GOD.

ADONIA. Festivals in honour of *Adonis*. See ADONIS.

ADONIS. A Pagan Divinity, worshiped in several places, particularly at Athens, where there were festivals instituted to him, called *Adonia*, and at Alexandria, where his image was carried about the city with great solemnity. He was a beautiful young Shepherd, and son of Cynaras, king of Cyprus, by his own daughter Myrrha. The Goddess Venus fell in love with this youth, and often came down to meet him on mount Libanus.

Capta viri forma non jam Cythereia curat
Littora, non alto repetit Paphon æquore cinctam,
Piscesamque Cnidon, gravidamque Amathunta metalli.
Abstinet & cælo; cælo præfertur Adonis.
Hunc tenet, huic comes est; affluetaque semper in umbra
Indulgere sibi, formamque augere colendo,
Per juga, per sylvas, dumosaque saxa vagatur
Nuda genu, vestem ritu succincta Dianæ.

OVID. Met.
lib. x. ver.
529.

*Fir'd with a mortal beauty, she disdains
To haunt th' Idalian mount, and Phrygian plains.
She seeks not Cnidus, nor her Paphian shrines,
Nor Amathus, that teems with brazen mines.
Even Heaven itself with all it's sweets unsought,
Adonis far a sweeter Heav'n is thought.
On him she hangs, and fonds with ev'ry art,
And never, never knows from him to part.
She, whose soft limbs had only been display'd
On rosy beds beneath the myrtle shade;
Whose pleasing care was to improve each grace,
And add more charms to an unrival'd face,
Now, buskin'd like the virgin huntress, goes,
Thro' woods and pathless wilds, and mountain snows.*

EUSDEN.

But Mars, who envied this rival, transformed himself into a wild boar, and, as Adonis was hunting, struck him in the groin, and killed him. Venus, who heard his dying voice, hastened to his assistance, and in the way pricked her foot with a thorn, and the blood trickling from it fell upon a rose, and turned it from a lilly colour to a carnation. When he was dead, the Goddess laid his body on soft lettuce, and bewailed his death after an extraordinary manner. Ovid relates, that she produced from his blood the flower called *Anemone*.

————— cruorem
Nectare odorato spargit, qui tactus ab illo
Intumuit, sic, ut pluvio perlucida cælo
Surgere Bulla solet: nec plena longior hora
Facta mora est, cum flos è sanguine concolor ortus;
Qualem, quæ lento celant sub cortice granum,
Punica ferra solent; brevis est tamen usus in illo;
Namque male hærentem, & nimia levitate cadentem,
Excutiunt idem, qui præstant nomina, venti.

Ibid. ver. 731.

*Then on the blood sweet nectar she bestows;
The scented blood in little bubbles rose:
Little, as rainy drops, which fluttering fly,
Born by the winds along a lowring sky.*

E

Short

*Short time ensu'd 'till, where the blood was shed,
 A flow'r began to rear it's purple head:
 Such as on Punic apples is reveal'd,
 Or in the filmy rind but half conceal'd.
 Still here the fate of lovely forms we see,
 So sudden fades the sweet Anemone.
 The feeble stems to stormy blasts a prey,
 Their sickly beauties droop and pine away.
 The winds forbid the flowers to flourish long,
 Which owe to winds their names in Grecian song.* EUSDEN.

After this, she went to Hell, and obtained of Proserpine, that Adonis might be with her six months in Heaven, and continue the other six months in the infernal regions.

The greatest solemnity, in honour of this Deity, was in Syria, where, on a certain day, they made great lamentations for the death of Adonis, and as great rejoycings the next day, on pretence that letters came, importing, that he was alive, and taken up into Heaven. One of the ceremonies, at this festival, was, that the women were to have their heads shaven, after the manner of the Egyptians at the death of Apis. They, among them, who refused to be shaved, were obliged to prostitute themselves a whole day to strangers, and the money, gained that way, was consecrated to the goddess Venus, in whose temple the ceremonies were performed.

By Adonis, the Mythologists understand the Sun, who, during the signs of the summer, is with Venus, that is, with the earth we inhabit; but, during the other six, is in a manner absent from us. Or we may understand, by Adonis, corn, which is hid six months under ground, before the time of harvest approaches. Adonis is said to be killed by a boar, that is, the Winter, when the heat of the Sun is extinguished by the cold, which is the enemy of Venus and Adonis, that is, of beauty and procreation.

Ezek. viii. 14.

St Jerome believed, that the Prophet Ezekiel spoke of the festivals of Adonis, under the name of Tammuz. *Then he brought me to the door of the gate of the Lord's house, which was toward the north, and behold there sat women weeping for Tammuz.* Others interpret the passage of Ezekiel, of the lamentations the Egyptians made for the death of Osiris: and indeed Adonis and Osiris seem to be but one and the same; the ceremonies of both being exactly alike: they had both their ἀφανισμός or *disappearance*, their ζητήσις or *search after them*, and their εὕρεσις or *finding them again*. But the Rabbins tell us, that Tammuz was an idolatrous prophet, who having been put to death by the king of Babylon, all the idols of the country flocked together about a statue of the Sun, which the prophet, who was a Magician, had suspended between Heaven and Earth. There they began all together to deplore the prophet's death; for which reason, an anniversary festival was instituted, in memory of this ceremony, at the beginning of the month Tammuz, which answers pretty nearly to our June. They erected a statue, representing Tammuz to the life. The statue was hollow; the eyes were of Lead. Below, a gentle fire was kindled, which insensibly heated the statue, and melted the Lead; which made the people believe the idol wept. In the mean time, the Babylonish women shrieked, and made great lamentations.

Milton, in his catalogue of the fallen Angels, mentions Adonis under the name of Thammuz, agreeably to the notion of St Jerome.

————— *Thammuz came next behind,
 Whose annual wound, in Lebanon, allur'd
 The Syrian damsels, to lament his fate,
 In am'rous ditties all a summer's day;
 While smooth Adonis from his native rock
 Ran purple to the sea, supposed with blood
 Of Thammuz yearly wounded: the love-tale
 Infected Sion's daughters with like heat;
 Whose wanton passions in the sacred porch
 Ezekiel saw, when, by the vision led,
 His eyes survey'd the dark idolatries
 Of alienated Juda.*

The scene of Adonis's history is said to be at Byblis, in Phœnicia; where the river Adonis, once a year, changed the colour of its Waters, and appeared as red as blood. This was the signal for celebrating their *Adonia*, or feasts of Adonis. The common people were made to believe, that the Egyptians, during those feasts, sent a box by sea, made of rushes, or Egyptian paper, and shaped like a head, in which a letter was inclosed, informing the inhabitants of Byblis, that their god Adonis, whom they thought to be lost, was found again. The vessel, which carried this letter, always arrived safe at Byblis, at the end of seven days.

BAYLE'S
Dict. Art.
ADONIS.

ADOPTIANS. Ancient Heretics, followers of Felix of Urgel, and Elipand of Toledo, who, towards the end of the VIIIth century, advanced the notion, that Jesus Christ is the son of God, not by *nature*, but by *adoption*.

ADORATION. To *adore*, taken in it's literal and etymological sense, borrowed from the Latin (*adorare*), signifies *to carry to one's mouth*, to kiss one's hand, or any thing else, but with a sense of veneration and worship. Adoration, in the Holy Scripture, is taken, not only for that veneration or worship due to God alone, but likewise for those marks of outward respect, which are paid to superiors. Adoration of both kinds is generally attended with bowing the body very low, and sometimes with prostration, or throwing one's self on the earth. Abraham prostrated himself on the ground before the three Angels, who appeared to him under a human form at Mamre. Lot adored them in the same manner, when they came to Sodom. It is very probable, that, at first sight, they took them for no other than men.

Genes. xviii.
2.---xix. 1.

The Romans adored their gods both standing and kneeling; and, after they had turned to the right hand, and gone round about their statues and altars, they prostrated themselves before them, and lifted up their hand to their mouth, and kissed it. Some of the Roman Emperors afterwards exacted the like adoration from those who approached them; but the Emperors Alexander and Maximianus, according to the relation of Lampridius, refused it.

ADRAMMELECH. One of the gods of the inhabitants of Sepharvaim, who were settled in the country of Samaria, in the room of those Israelites, who were carried beyond the Euphrates. The Sepharvaites made their children pass thro' the fire, in honour of this idol, and another called *Anamelech*. The Rabbins pretend, that Adrammelech was represented under the form of a mule; but there is much more reason to believe, that Adrammelech meant the sun, and Anamelech the Moon: the first signifies *the magnificent king*; the second *the gentle king*. See ANAMELECH.

2 Kings xvii.
31.

The learned Hyde will have Adrammelech to signify *king of the flocks*, *adram* being the Persian word for *flocks*; and he supposes that Adrammelech and Anamelech were worshipped, as having the care of cattle.

HYDE de
Relig. Persarum,
cap. ii.

ADVENT. A festival in the Christian church; being the four Sundays immediately preceding Christmas. In the Ambrosian office, Advent has six weeks, and St Gregory, in his Sacramentary, allows it five. It is appointed, to employ the thoughts of Christians on the first *Advent*, or *coming of Christ in the flesh*, and his second *Advent*, or *coming to judge the world*. The primitive Christians practised great austerity, during this season. At first they fasted three days in the week, but were afterward obliged to fast every day.

ÆACUS. One of the three judges of Hell, according to the Pagan religion. He was the son of Jupiter and Ægina, whom Jupiter lay with under the resemblance of fire, in an island, which afterwards went by her name.

Oenopiam veteres appellavere, sed ipse
Æacus Æginam, genetricis nomine, dixit.

Oenopia once, but now Ægina call'd,
And with his royal mother's name install'd.

TATE.

OVID. Metam.
lib. v
ver. 473.

It is reported, that the inhabitants of Ægina being destroyed by a plague, Æacus prayed to his father, that by some means he would repair the loss of his subjects:
Jupiter,

Jupiter, out of compassion, changed all the ants in the island into men and women, who, from a Greek word that signifies *Ants*, were called *Myrmidons*.

OVID. *Metam.* lib. vii. ver. 652.

Vota Jovi solvo, populisque recentibus urbem
Partior, & vacuos priscis cultoribus agros,
Myrmidonasque voco, nec origine nomina fraudo:
Corpora vidisti, mores, quos ante gerebant,
Nunc quoque habent; parcum genus est, patiensque laborum,
Quæsitique tenax, & qui quæsitâ reservent.

*To Jove, restorer of my race decay'd,
My vows were first with due oblations paid.
I then divide with an impartial hand
My empty city, and my ruin'd land,
To give the new-born youth an equal share,
And call them Myrmidons from what they were.
You saw their persons, and they still retain
The thrift of ants, tho' now transform'd to men:
A frugal people, and inur'd to sweat;
Lab'ring to gain, and keeping what they get.*

MR STONESTREET.

The truth of the story is said to be, that pyrates having destroyed most of the inhabitants, and the few that remained having hid themselves in holes and caves thro' fear, Æacus encouraged them to creep out of their holes and build houses, sow corn, &c. The Pagans believed, that Æacus, for his great justice, was chosen by Pluto one of the three judges of the dead.

HORAT.
lib. ii. Od. 13.

*Quam pene furvæ regna Proserpinæ,
Et judicantem vidimus Æacum!*

Æacus's province was to judge the Europeans. See MINOS and RHADAMANTHUS.

ÆGERIA. See EGERIA.

Antiq. Vol. II.
B. vi. ch. 8.
Suppl.

ÆLURUS. [Gr.] The God-Cat, or deity, worshipped by the antient Egyptians under the figure of a cat, or of a man with a cat's head. F. Montfaucon gives us an antique image of this deity, on the head of which is a large vase, and on the top of the vase a globe. The head is encircled with rays, the Egyptians representing all their deities as having some relation to the Sun. They had likewise their Gods-Cat, represented under the figure of a woman with a cat's head.

DION. lib. i.

The Egyptians had so superstitious a regard for this animal, that the killing a cat, whether by accident or design, was punished with death: and Diodorus relates, that a Roman having accidentally killed a cat, the populace beset his house in great fury; and neither the authority of the king, who immediately sent his guards, nor respect for the Roman name, could save him. He tells us likewise, that, in a time of extreme famine, they chose rather to eat one another, than touch these sacred animals.

ÆOLUS. The Pagan god of the winds. He was the son of Hippotas, by Menecla, the daughter of Hyllus, king of Lipara. He dwelt in the island Strongyle, one of the seven islands that are called Æolian, as being all under the dominion of Æolus. Others say, that his residence was in the island Lipara: others again place him at Rhegium in Italy. He had absolute authority over the winds, which he confined in a vast cavern, and let loose when he pleased. This is beautifully described by Virgil.

———— Vasto rex Æolus antro
Luçtantes ventos, tempestatesque sonoras,
Imperio premit, ac vinclis & carcere frænât.
Illi indignantes magno cum murmure montis
Circum claustra fremunt. Celsa sedet Æolus arce,

Sceptra tenens, mollitque animos, ac temperat iras;
 Ni faciat, maria, ac terras, cœlumque profundum
 Quippe ferant rapidi secum, verrantque per auras.
 Sed Pater omnipotens speluncis abdidit atris,
 Hoc metuens, molemque & montes insuper altos
 Imposuit, regemque dedit, qui fœdere certo
 Et premere, & laxas sciret dare jussus habenas:

Æn. lib. i.
 ver. 52.

————— *Æolia's tyrant binds*
The blustering tempests, and reluctant winds.
Their rage imperial Æolus restrains
With rocky dungeons, and with heaps of chains:
The bellowing brethren, in the mountain pent,
Roar round the cave, and struggle for a vent.
From his high throne, their fury to assuage,
He shakes his scepter, and controlls their rage:
Or, down the void their rapid whirls had driven
Earth, Air, and Ocean, and the tow'rs of Heav'n:
But Jove, the mighty ruin to prevent,
In gloomy caves th' aerial captives pent:
O'er their wild rage the pond'rous rocks he spread;
And hurl'd huge heaps of mountains on their head:
And gave a king, commission'd to restrain
And curb the tempest, or to loose the rein.

Mr P I T.

Seneca finds fault with Virgil's philosophy in these lines. The Poet, he says, did not understand, that what is shut up, is not yet wind, and that what is already wind, cannot be shut up: for, what is shut up, is at rest, and is only a stagnation of air, and all wind consists in flight. But if Virgil's Philosophy be called in question, what shall we say of Homer, who gives Ulysses winds tied up in bags? The truth is, Poets are not obliged to be strict Philosophers.

SENECA,
 Quæst. Nat.
 lib. vi. c. 18.

The ground of the fiction is, that Æolus, living in rough and mountainous places, could, by the flux and reflux of the sea, and the observation of fiery eruptions, forest storms and tempests, and what winds were likely to blow for such a season.

ÆONS. (Αἰῶνες) AGES. The Valentinians, followers of the Gnostics, (who had corrupted the simplicity of the Christian doctrine, by mixing with it the fancies and conceits of the Jewish Cabbalists, of the schools of Pythagoras and Plato, and of the Chaldean Philosophy, more antient than either) invented a kind of *Theogony*, or Genealogy of gods (not unlike that of Hesiod), whom they called by several glorious names, and all by the general appellation of ÆONS: among which they reckoned Ζῶν, *Life*, Λόγος, *Word*, Μονογένης, *Only-begotten*, Πληρωμα, *Fullness*; and many other Divine powers and emanations, amounting in number to thirty; which they fancied to be successively derived from one another, and all from one self-originated deity, named *Bythus*, i. e. *profound*, or *unfathomable*; whom they called likewise *the most high and ineffable Father*. See VALENTINIANS.

EPH. Hæ-
 ref. xxxi.

ÆRA. A fixed point of time, from which Chronologers reckon. Æras are either Christian, Jewish, Heathen, or Mahometan. Christian Æras are deduced either from the birth of Christ, from the emperor Dioclesian, or the beginning of the world. Chronologers differ as to the true point of time, in which Christ was born: some place it two years, others four, and some five, before the vulgar Æra, which by general consent is placed in the year of the world 4000, of the Julian period 4714. This Æra is that in general use among the Christians.

The ancient Jews made use of several Æras in their computations: sometimes they reckoned from the deluge; sometimes from the division of Tongues; sometimes from their departure out of Egypt; at other times from the building of the temple; and sometimes from their restoration after the Babylonish captivity: but their vulgar Æra was from the creation of the world, which falls in with the year of the Julian Period 953; and consequently they supposed the world created 249 years sooner, than according to our computations. But, when the Jews became subject to the Syro-Macedonian kings, they were obliged to make use of the Æra of the Seleucidæ in all

PRIDEAUX,
Connect. Part.
I. book. 8.

their contracts; which from thence was called the *Æra of contracts*. This *Æra* began with the year of the World 3692, of the Julian Period 4403, before Christ 308.

The Pagan *Æras*, as having little, or no relation to matters of religion, we shall omit.

The Mohammedan *Æra* is computed from the *Hegira*, or *flight* of the false Prophet Mohammed from Mecca to Medina, and is from thence called *The Hegira*. It began in the year of the world 4622, of the Julian period 5335, and after Christ 622.

AUGUST.
de Hæref. cap.
53.

Ch. iv. ver.
14.

AERIANS. A sect of Heretics, in the reign of Constantine the Great, and the pontificate of Julius I, about the year 342; so called from one Aerius; who, being a Presbyter, and taking it ill, that he was not advanced to the dignity of a Bishop, went over to the Arian party, but held some opinions peculiar to himself; the principal of which was, that there is no distinction, founded in Scripture, between a Presbyter and a Bishop. He built his doctrine chiefly on the passage in the first epistle to Timothy; in which the Apostle exhorts him not to neglect *the gift he had received by the laying on of the hands of the Presbytery*. Here, he observed, there is no mention made of Bishops; but Timothy plainly received his orders from the *Presbyters* or *Priests* alone. Thus *Aerius* is head of the *Presbyterian* sect, which has subsisted now above XIII centuries.

PRATEOL.
Elench. Hæ-
ref.

The Aerians asserted farther, that we are not obliged to observe the stated fasts of the church: they admitted into their communion only those, who lived in continence; and they condemned marriage as unlawful.

SUETON. in
Augusto.

ÆSAR. In the old Tuscan language signifies GOD. Suetonius relates, that the first letter of the name Cæsar being struck off, by lightning, from an inscription on a statue of Augustus Cæsar; the Oracle answered, that he should live but an hundred days, which number the letter C denoted; and that he should be placed among the Gods, because *Æsar*, the remaining part of the name Cæsar, signified, in the Tuscan language, *God*.

OVID. Met.
lib. ii. ver.
628.

Non tulit in cineres labi sua Phœbus eisdem
Semina, sed natum flammis uteroque parentis
Eripuit, geminique tulit Chironis in antrum.

*But, lest his offspring shou'd her fate partake,
Spite of th' immortal mixture in his make,
He ript her womb, and set the child at large,
And gave him to the Centaur Chiron's charge.*

ADDISON.

Others say, that king Phlegyas, father of the nymph Coronis, not knowing she had conceived, was carrying her with him into Peloponnesus, when she was brought to bed at the confines of the Epidaurians in Scelavonia; where she exposed the infant upon a mountain, which was afterwards called *Tittbias*, from nourishing him; for a she-goat came, and suckled him. A shepherd, who found this infant, observed fiery rays about his head.

Being instructed in Physic by Chiron, his first cures were on Ascles, king of Epidaurus, and Aunes, king of Daunia; but, being desired by Diana to restore Hippolytus to life, who had been torn to pieces by horses, Jupiter, enraged at it, struck him with thunder.

VIRG. Æn.
lib. vii. ver.
770.

Tum pater omnipotens, aliquem indignatus ab umbris
Mortalem infernis ad lumina surgere vitæ,
Ipse repertorem medicinæ talis, & artis,
Fulmine Phœbigenam Stygias detrussit ad undas.

*Then Jove, who saw, from high, with just disdain,
The dead inspir'd with vital life again,*

Struck

*Struck to the center with his flaming dart
Th' unhappy founder of the God-like art.*

DRYDEN.

It is said, that he was of Messene, but resided at Epidaurus, whence he was called *Epidaurius*; and it is related, that a plague happening at Rome, the Oracle, being consulted, answered, that they must fetch the god *Æsculapius* from Epidaurus; upon which they sent ten deputies, the chief of whom was *Quintus Ogulnius*; who, arriving at the city, went to pay their adoration to this deity, when a huge serpent came out of a vault, adjoining to the image, and, passing cross the city, went directly to the ship that waited for the Romans, and lay down in the cabin of *Ogulnius*: they presently set sail; but making some stay at Antium, the serpent crawled ashore, and went into a neighbouring temple, dedicated to *Æsculapius*: some days after, it returned to the ship, which set sail for the river *Tiber*, and coming over against Rome, the serpent quitted the ship, and retired into a little island, where the Romans built a temple for it, and then immediately the plague ceased.

*Dira lues quondam Latias vitiaverat auras,
Pallidaque exanguis sequallebant corpora tabo.
Funeribus fessi postquam mortalia cernunt
Tentamenta nihil, nihil artes posse medentum;
Auxilium cœleste petunt: mediamque tenentes
Orbis humum Delphos adeunt, oracula Phœbi:
Utque salutifera miseris succurrere rebus
Sorte velit, tantæque urbis mala finiat, orant.
Et locus, & laurus, &, quas habet ille, pharetræ,
Intremuere simul; cortinaque reddidit imo
Hanc adyto vocem, pavefactaque corpora movit:
Quod petis hinc, propiore loco, Romane, petisses;
Et pete nunc propiore loco: nec Apolline vobis,
Qui minuatur luctus, opus est, sed Apolline nato.*

OVID Met.
lib. xv. ver.
626.

*Jamque, caput rerum, Romanam intraverat urbem;
Erigitur serpens, summoque adclivia malo
Colla movet; sedesque sibi circumspicit aptas.
Scinditur in geminas partes circumfluit amnis:
Insula nomen habet, laterumque a parte duorum
Porrigit æquales media tellure lacertos.
Huc se de Latia Pinu Phœbeius anguis
Contulit; & finem, specie cœleste resumpta,
Luctibus imposuit, venitque salutifer urbi.*

Ib. ver. 736.

*A wasting plague infected Latium's skies;
Pale bloodless looks were seen with ghastly eyes;
The dire disease's marks each visage wore,
And the pure blood was chang'd to putrid gore.
In vain were human remedies apply'd;
In vain the pow'r of healing herbs was try'd;
Wearied with death, they seek celestial aid,
And visit Phœbus in his Delphic shade.
Here they implore the God with fervent vows,
His salutary pow'r to interpose,
And end a great afflicted city's woes.
The holy temple sudden tremors prov'd,
The laurel-grove, and all his quivers mov'd:
In hollow sounds, the priestess thus began,
And thro' each bosom thrilling horrors ran.
'Th' assistance, Roman, which you here implore,
'Seek from another and a nearer shore:
'Relief must be implor'd and succour won,
'Not from Apollo, but Apollo's son.*

}

*The world's great mistress, Rome, receives him now:
On the mast's top reclin'd he waves his brow,*

And

*And from that height surveys the great abodes,
 And mansions worthy of residing Gods.
 The land, a narrow neck, itself extends,
 Round which it's course the stream divided bends;
 The stream's two arms, on either side, are seen,
 Stretch'd out in equal length; the land between.
 The isle so call'd from hence derives it's name:
 'Twas here the salutary serpent came;
 Nor sooner had he left the Latian pine,
 Than he assumes again his form divine;
 And now no more the drooping city mourns,
 Joy is again restor'd, and health returns.*

WELSTED.

In Achaicis. Pausanias says, that Æsculapius is the *Air*, whose daughter was *Hygiæa*, i. e. *Health*, and that therefore they supposed Apollo, or the *Sun*, to be his father.

His most famous temple was at Epidaurus, where his image was of gold and ivory, sitting upon a throne of the same materials: it was crowned with rays, had a knotty stick in one hand, and with the other leaned upon a serpent, and had a dog lying at it's feet. Amongst the Phliasiens, he had a statue without a beard; otherwise he was always described with a very long one. The dog and cock were sacred to him, on account of their vigilancy; and the raven, for his eyes and forecast; qualifications, requisite in a Physician. The knottiness of his staff denoted the intricacy of the science; and the serpent, on which he leaned, was an emblem of wisdom, and of the usefulness of that creature in medicine.

Cic. de Nat.
 Deor. lib. iii.
 p. 34. Edit.
 Gronov.

The statue of Æsculapius at Epidaurus had a golden beard; concerning which Cicero relates, that Dionysius, tyrant of Sicily, ordered it to be taken away, saying, it was not fitting the son should have a beard, when his father Jupiter, in all his Temples, was represented without one.

Boxhorn.
 Qu. Rom.
 qu. 7.

Boxhornius has produced an old table, found in the temple of Æsculapius at Rome, of several diseased persons, that were cured there. A blind man, in the time of Antoninus, according to the table, received his sight. He came to the altar, and, kneeling down, laid five fingers on it; then, lifting up his hands, and touching his eyes, he was cured. Another, called Lucius, was cured of a pain in his side, by mixing the ashes of the altar with wine, and applying it to his side: another cured of spitting blood by the kernel of a pine-apple and honey, used three days; and a fourth of blindness, by the blood of a white cock, and honey, applied three days to his eyes.

Alexander the Great, incensed against this god, because he had suffered his favourite Hephæstion to die, gave immediate orders, that his temple should be demolished and burnt.

Niceph.
 Hist. Ecclef.
 lib. ix. cap. 17.

AETIANS. A sect of Heretics, in the reign of Constantius, and the Pontificate of Liberius, about the year 336; so called from one Aetius a Syrian; who, being reduced to poverty by the confiscation of his paternal estate, set up the trade of a Goldsmith; but, quitting that, applied himself to study, and became a most subtle disputant. Being driven out of Antioch, where he had settled, he hired himself, as a menial servant, to a certain Sophist, at Anabazus, a city of Cilicia, of whom he learned Grammar and Logic. But, quarrelling with his master about his opinions, he went to Tarsus, where he studied Divinity. From thence he returned to Antioch; but, being again expelled for the impiety of his opinions, he betook himself to the practice of Physick. At length, Leontius being promoted to the see of Antioch, he was appointed by him Deacon of that church; where continuing for some time, he went afterwards to Alexandria, and opposed Athanasius, openly embracing the party of the Arians.

Prætor.
 Elench.
 Hæref.

Besides the opinions, which the Aetians held in common with the Arians, they maintained, that Faith without Works was sufficient to salvation, and that no sin, however grievous, would be imputed to the faithful. Aetius moreover affirmed, that what God had concealed from the Apostles, he had revealed to him.

D'Hérbe-
 rot, Bibl.
 Orient.

AFRIET. [*Arab.*] A kind of Medusa, or hobgoblin, whom the Arabians look upon as the most terrible and cruel monster of the race of the Genies, or Demons, who formerly fought against their fabulous heroes.

AFU or AFOU. [*Arab.*] The pardon, which God grants to sinners, or which men grant to one another. As the Arabians are naturally revengeful, they are often admonished, in their law, to forget injuries, and pardon their neighbours. In the third chapter of the Koran, it is said: *There is in Paradise a delightful garden, whose extent is as great as that of the heavens and the earth, prepared for those, who, fearing God—and conquering their resentment, pardon those, who have offended them.* The interpreters, explaining this verse, relate two heroic actions of two great persons, who illustrated the precept by their example. The first was Hussain, the son of Ali, sixth Califf of the Mohammedans, who, being wounded by a slave, who carelessly let fall a plate of hot victuals on his head, gave him a very angry look, but without flying out into a passion. The slave threw himself at his feet, and repeated the words of the Koran, telling him, that *the garden of Paradise was prepared for those, who conquered their resentment*: upon which Hussain not only pardoned him, but gave him his liberty, and four hundred drachmas of silver.

Intituled, *Al Amran.*

The other instance is of a famous Mussulman doctor, named Abou-Hanifah, who, having received a blow, said to the person, who struck him, I might return you blow for blow, but I will not do it; I might complain of you to the Califf, but I will not complain; I might, in my prayers, represent to God the outrage you have done me, but I will not represent it; lastly, I might demand vengeance of God on you, at the day of judgment; but, so far am I from doing it, that, if that dreadful day were to come this moment, I would not enter into Paradise without you.

In another chapter there is another moral precept relating to this duty, which the interpreters say is the most excellent of the whole Koran. It is this: *Consider always what is good in every one, and give no heed to what is bad. Pardon others with ease, and do good to all; and ever fly the company of the ignorant, obstinate, and quarrelsome.* They have a tradition, that the angel Gabriel having brought this verse from Heaven to Mohammed, that false-prophet asked him the sense and explication of that which related to pardon. Upon which the angel said; the signification of these words is; 'Join yourselves to those, who drive you from them; give to those, who take from you; pardon those, who injure you; for God will have you plant in your souls the seeds of the greatest perfections.' This morality is plainly borrowed from the doctrine of Jesus Christ in the Gospel.

Intituled *Aaraf.*

D'HERBELLOT, Bibl. Orient.

AGAPE. [*Gr.*] So they called the *Love-Feast*, or *Feast of Charity*, which was in use among the primitive Christians, because it was a liberal contribution of the rich to feed the poor. St Chrysostom gives the following account of it, deriving it from the Apostolical practice. He says, the first Christians had all things in common, as we read in the *Acts of the Apostles*; but when that equality of possessions ceased, as it did even in the Apostles time, the *Agape*, or *Love-feast*, was substituted in the room of it. Upon certain days, after partaking of the Lord's Supper, they met at a common feast; the rich bringing provisions, and the poor, who had nothing, being invited. It was always attended with receiving the Holy Sacrament; only there is some difference between the ancient and modern interpreters, as to the circumstance of time; viz. Whether this feast was held before, or after, the Communion. St Chrysostom is of the latter opinion; the learned Dr Cave of the former.

CHRYSOST. Homil. xxvii.

Acts ch. ii. v. 44.

CAVE, Prim. Chr. Part I. ch. ii.

Tertullian gives a fine description of this holy banquet: 'Our supper (says he), which you accuse of Luxury, carries its reason in its very name: for it is called *Agape*, which in the Greek signifies *Love*. We therewith relieve, and refresh the poor: We do not sit down before we have first offered up prayers to God: we eat and drink only to satisfy hunger and thirst, remembering still that we are to worship God by night: we discourse as in the presence of God, knowing that he hears us: then, after water to wash our hands, and lights brought in, every one is moved to sing some hymn to God, either out of scripture, or, as he is able, of his own composing. Prayer again concludes our feast, and we depart, not to fight and quarrel, or to abuse those we meet, but to pursue the same care of modesty and chastity, as men that have fed at a supper of philosophy and discipline, rather than a corporeal feast.'

TERTULLIAN Apol. cap. xxxix.

These Love-feasts, during the three first centuries, were held in the church: but at length such abuses were committed at them, that the councils of Laodicea and Carthage prohibited that practice for the future.

The Christians were at first greatly calumniated, and abused, by the Heathens on account of these feasts: they represented them as seditious cabals, and even charged them

ORIG. contr.
Celsum. lib. i.
p. 4.
KORTHOLT,
de Calumniis
Paganorum,
cap. xviii.
JULIAN.
Fragm. Epist.
p. 555.
1 Cor. xi.

them with the practice of abominable uncleanness: but these accusations were refuted by all the Apologists. On the other hand, there were some, who bore testimony to the innocence and good effects of them, and would even cry out, *See how these Christians love one another!* Even Julian himself, the bitterest enemy the Christians ever had, could not help looking upon this practice with an envious eye, as what he imagined chiefly to support the Christian religion, and undermine that of the Gentiles.

Some Critics will have it, that St Paul speaks of this feast, in censuring some abuses practised at the *Lord's-Supper*, which they understand, not of the *Eucharist*, but of the *Love-feast*, accompanying it.

AGAPETÆ. [*Lat.*] *Well-beloved*. A name given, in Ecclesiastical history, to those young maidens, who frequented the company of Ecclesiastics out of a motive of piety and charity. This practice afterwards degenerated into an occasion of Libertinism, insomuch that *Agapetæ* became a term of reproach.

D' HERBE-
LOT, Bibl.
Orient.

AGEL. [*Arab.*] The fatal period of life (according to the doctrine of the Mohammedans) which can neither be hastened, nor postponed. The express words of the Koran are these: *It is impossible any one should dye, but at the time prescribed and determined by the immutable decree of God.*

AGINNIIANS. A sect of Christian Heretics, who appeared about the end of the VIIth century, under Pope Sergius I. They condemned the use of certain meats, and marriage. They had but few followers, and were soon suppressed.

AGLAIS. One of the three GRACES, in the Heathen system of Theology. See GRACES.

F. MON-
FAUCON,
Antiq. Vol. II.
Part. ii. B. 4.
chap. 4.

AGLIBOLUS and MALACHBELUS. Ancient Syrian deities of Palmyra. They are represented, in an antique Roman monument, under the figure of young men, placed in the frontispiece of a temple, with a pine-tree between them. It is probable, that, in the name Aglibolus, the two last syllables *bolus* are the same thing as *belus* in the name Malachbelus; and that *belus* is the same as *Belenus*, another name for Apollo, or the Sun.

Herodian relates of the Emperor Aurelian, that he built a magnificent temple to the Sun, and enriched it with precious gifts brought from Palmyra; and that he set up in this temple the statues of the Sun and *Bel*. These statues probably were brought from Palmyra; and, as it appears by an ancient inscription, that Aglibolus and Malachbelus were the tutelar deities of that country, it is highly probable they were the same as the Sun and Bel, whose statues Aurelian placed in his new built temple.

Voss. de I-
dololat. lib. i.
cap. 26.

Vossius conjectures, that Aglibolus is derived from the Arabic *ag*, *al*, *bal*; which signifies *consider*, or *think*; either because it is the property of God to *think* of human affairs, in which sense it denotes the Divine Providence; or because the Deity discovers the *thoughts*, and searches the hearts of men; or lastly because it is the duty of men to be always *thinking* of God. Malachbelus, he thinks, may be derived from *Melech*, *king*, and *Baal*, *lord*; implying that he is the king and lord of the universe.

ST AGNES'S DAY. A festival in the Romish church on the 21st of January. The Romish Breviary relates, that this saint, being stripped by the Roman Prefect, in order to be carried to the stews, her hair miraculously grew so thick, that it completely covered her body; and that, when she entered the brothel, an Angel spread such a shining light around her, that no one could see her; upon which there appeared a white garment before her, which she put on, and found to fit her exactly. The son of the Prefect, notwithstanding, would have violated her chastity; but, before he could lay hands on her, he fell down dead.

AGNOITES. Christian Heretics, who appeared about the year 370. They were followers of Theophronius, the Cappadocian: they called in question the omniscience of God; alledging that he knew things past only by memory, and things future only by a precarious, uncertain, prescience. There was another sort of

Christian

Christian Heretics, of the same denomination, about the year 535, who followed the errors of Themistius, deacon of Alexandria: they held, that Christ knew not when the day of judgment shall be. They built their error on a passage of St Mark: *Of that day and hour knoweth no man; no not the Angels, who are in Heaven, nor the Son, but the Father only.* They derive their name from the Greek ἀγνοεῖν, *to be ignorant.* Mark xii. 32.

AGNUS DEI. [*Lat.*] Small pastils, made of wax, in the form of an oval medal, stamped with the figure of *Jesus Christ*, under that of a *Lamb*, holding a Cross. The Pope performs the ceremony of baptizing and blessing these Agnus Dei's in the first year of his Pontificate, and every seventh year of his reign repeats the same ceremony. These sacred Pastils are distributed among the Cardinals, Bishops, and other Ecclesiastics, and afterwards among the people. The Pope likewise makes presents of them to Ambassadors, and other persons of distinction; and what remains of them, after the first distribution, are kept by the master of the Pope's wardrobe, who, every day, at set hours, distributes them among pilgrims, and other foreigners, who go and ask for them.

The rise of this ceremony was this: in the first ages of the Church, small figures of wax, representing Christ under the form of a lamb, were given to such as came to be baptised, which those Catechumens wore about their necks; a custom, which seems to have been borrowed from the Roman amulets, called *bullæ*, which they hung about the necks of children, and to which they ascribed a virtue of preserving from charms and enchantments, and other accidents of life. The Roman Catholics ascribe great virtues to the *Agnus Dei's*.

Pope Urban the Vth sent the Greek Emperor three *Agnus Dei's*, with these verses.

*Balsamus & Munda cera cum Chrysmatis unda
Conficiunt agnum, quod munus do tibi magnum.
Peccatum frangit, ut Christi sanguis & angit;
Pregnans servatur, simul & partus liberatur;
Dona defert dignis, virtutem destruit ignis;
Portatus Mundæ de fluctibus eripit undæ.*

It is only permitted to persons in orders to touch these sacred pastils: to paint them with colours, is no less than excommunication, by the constitution of Gregory XIII, in the year 1572; neither is it lawful to sell them.

AGONALIA. [*Lat.*] A festival among the Romans, appointed by Numa on the ninth of January, in honour of Janus.

*Quatuor adde dies ductis ex ordine nonis,
Janus Agonali Luce piandus erit.*

OVID. Fast.
lib. i. ver.
317.

Ovid gives us the several etymologies of the name of this feast, with his own opinion of the matter.

*Nominis esse potes succinctus causa minister,
Hostia cœlitibus quo feriente cadit;
Qui calido strictos tincturus sanguine cultros,
Semper, agone? rogas, nec nisi jussus agis.
Pars, quia non veniant pecudes, sed agantur, ab actu
Nomen Agonalem credit habere diem.
Pars putat hoc Festum priscis Agnalia dictum;
Una sit ut proprio litera dempta loco.
Pars etiam, fieri solitis ætate priorum
Nomina de ludis Graja tulisse diem.
Et Pecus antiquus dicebat Agonia sermo:
Veraque judicio est ultima causa meo.*

Ibid. ver. 319.

i. e. ' Some derive the name from a ceremony used in all sacrifices, at which the priest, being prepared to strike the victim, asks the sacrificer, *agone? shall I strike?* others think the festival is so called, because the victims do not *come*, but are *driven* (*agantur*). Others again derive the word from *agnus*, a *lamb*, and think the Ancients called this festival *Agnalia*. Some think it is a Greek name, derived from the ancient *Ἀγωνες*, *Games*. It may likewise be borrowed from the obsolete Latin word *agonia*, which signifies *cattle*: this latter, in my opinion, is the true etymology.' Varro declares for the first of these reasons.

AGONOCLITES. A sect, in the VIIth century, who never kneeled down at their prayers, but offered them standing: they are so called from the *privative* α, γονυ, the *knee*, and κλίνω, to *bend*.

PLUT. Sym-
pos. lib. viii.

AGRIONIA. [Gr.] Festivals, celebrated yearly by the Bœotians, in honour of Bacchus; one of whose epithets was *Ἀγραινός*, *ferus*, from that *ferocity*, which drunkenness inspires. At these solemnities, the women pretended to search after Bacchus as a fugitive, and after some time gave over their enquiry, saying that he was fled to the Muses, and lay hid among them; then they feasted, and proposed riddles to each other. Which ceremony seems to signify, that the Muses can restore those to reason, whom Bacchus has made mad by intemperance.

XENOPH.
Exposit. Cyri.

AGROTÆ. [Gr.] An annual sacrifice of five hundred Goats, offered at Athens to Diana, surnamed *Agrotera*, either from *Agræ*, a town in Attica, or from *agri*, *fields*, Diana being an huntress. The cause of it's institution was this. The Athenians, being attacked by the Persians, made a vow to Diana, to sacrifice as many she-goats to her, as they should kill of the enemy. But the slaughter of the Persians was so great, that it was impossible to perform their vow in one sacrifice. They therefore decreed an annual sacrifice of five hundred goats, which, Xenophon says, continued to be observed in his time.

LUCIAN,
de Dea Syria.

Ibid.

AGYRTÆ. Priests of the goddess *Cybele*, the same as the Syrian goddess, described by Lucian; who relates, that the goddess used to be carried on the back of an ass, and that the Agyrtæ, with the other attendants of the goddess, when they came to a town or village, stopped the ass, and one of them, as if seized by a divine fury, began to play on a pipe or flute, and the others threw their *tiara's* or Phrygian bonnets on the ground, and flashed and cut themselves with knives, till the blood flowed out plentifully; at the sight of which the people were moved to make presents and offerings to the goddess: some gave pieces of money; others dried figs; others wine and cheese; and others provender for the ass. They were also named *Matragyrtæ*, because they gathered oblations for the *great mother*; and *Menagyrtæ*, because they made their collections *monthly*. They were generally infamous wretches, and grossly abused the simplicity of the people. Lucian tells us, they had been detected in several abominable crimes; and, among others, that, having placed the image of their goddess one night in the temple of another god, they stole a golden cup, which had been offered to that deity, and hid it in the bosom of their goddess. St Austin describes them as effeminate fellows, who went up and down Carthage, with perfumed hair, painted faces, and an effeminate mein. At Rome, they carried their goddess, every year, in the month of April, to the little river *Almo*, where they washed her, and her chariot, in the water.

Dr Wootton,
on the
Mina.

AIABATH OLAM. *Eternal Love*. It is one of the blessings, which the Jews, dispersed over the whole Roman empire, in our Saviour's time, daily recited before the reading of the Shema, and is as follows:

' Thou hast loved us, O Lord our God, with *eternal love*; thou hast spared us with great and exceeding patience, our father and our king, for thy great name's sake, and for our fathers sake, who trusted in thee: to whom thou didst teach the statutes of life, that they might do after the statutes of thy good pleasure with a perfect heart. So be thou merciful unto us, O our father, merciful father, that sheweth mercy. Have mercy upon us, we beseech thee, and put understanding into our hearts, that we may understand, be wise, hear, learn, teach, keep, do, and perform all the words of the doctrine of thy law in love. And enlighten our eyes in thy commandments, and cause our hearts to cleave to thy law, and

unite

‘ unite them to the love and fear of thy name. We will not be ashamed, nor confounded, nor stumble for ever and ever: because we have trusted in thy holy, great, mighty, and terrible name, we will rejoice and be glad in thy salvation, and in thy mercies, O Lord our God: and the multitude of thy mercies shall not forsake us for ever. *Selah.* And now make haste, and bring upon us a blessing and peace, from the four corners of the earth; break thou the yoke of the Gentiles * from off our necks, and bring us upright into our land; for thou art a God, that workest salvation, and hast chosen us out of every people and language: and thou, our King, hast caused us to cleave to thy great name in love, to praise thee, and to be united to thee, and to love thy name. Blessed art thou, O Lord, who hast chosen thy people Israel in love.’ See S H E M A.

* The Romans, under whose government the Jews then were.

AHADITH. [*Arab.*] signifies the traditions, handed down by the Mohammedan Doctors, and derived originally from Mohammed. It is pretended, that they amount in number to 5266.

D’HERBELLOT, Bibl. Orient.

AHERMAN, or AHARIMAN, or AHRIMAN. So the ancient Persians called the *principle of evil*, as opposed to Armozd or Ormozd, the *principle of good*. The Greeks and Latins called them *Arimanius* and *Oromasdes*, in explaining the doctrine of Zoroaster concerning these two principles. Aherman is the name of a male Demon; for, according to the oriental Mythology, there is a difference of sexes among the Demons. The old Persian Romances relate wonders of the mountain of Aherman, where the Demons used to assemble, to receive the orders of their Prince, and from whence they set out to exercise their malice in all parts of the world. The name Aherman, according to Hyde, is derived from two synonymous terms, which signify *corrupted*, *polluted*; which repetition of the same idea is intended to express the highest degree of corruption or pollution. See ARIMANIUS.

D’HERBELLOT, Bibl. Orient.

HYDE de Relig. Pers.

AHMED. Another name of the impostor Mohammed. In the sixty-first chapter of the Koran, it is written: *Jesus, the son of Mary said, O children of Israel, verily I am the Apostle of God, sent unto you, confirming the law, which was delivered before me, and bringing good tidings of an Apostle, who shall come after me, and whose name shall be Ahmed.* The Persian Paraphrast, to support what is here alledged, quotes the following words of Christ: *I go to my father, and the Comforter, or Paraclete, shall come*; the Mohammedan Doctors unanimously teaching, that by the *Paraclete* (or, as they chuse to read it, the *Periclyte*, or *illustrious*) their Prophet is intended, and no other.

John, xvi. 7.

AIAT. [*Arab.*] *Miracles.* It is related, that the *Coraischites*, one of the most noble families among the Arabians of Mecca, and who rejected the doctrine of their countryman and relation, Mohammed, one day reproached him with the miracles of Moses and Jesus Christ, and demanded of him a like proof of his divine mission, bidding him pray to God to turn the mountain Safa into gold. The Angel Gabriel, who always brought him off at a pinch, revealed to him, upon this occasion, that it was customary with God, when the people doubted of the mission of his Prophets, and required a sign or miracle in confirmation of it, to grant their request, but upon this terrible condition, that, if, after having seen the miracle, they continued incredulous, they were to be utterly destroyed. Upon this revelation, Mohammed, out of pity to his countrymen, refused to grant them a request, which might expose them to so great danger: and so the mountain continued unchanged. It was upon this occasion, that this verse of the chapter *Anaam* was written. *Tho’ these miracles should be accomplished, they would not believe; they would turn away their hearts and eyes.*

Upon other occasions, Mohammed was not so backward to work a miracle; for it is related, that, when the Arabians united to destroy him, and abolish his sect, which began to increase in Medina, he made a large trench round the city, to defend himself against them: but while they were digging the trench, the workmen met with a rock, which they could not force a way through: upon this occasion, Mohammed took a bar of iron, and struck the rock, and broke off a piece; but, what was most surprising, the fire, that issued from the blow, darted from the mountains of Medina as far as Madain, the capital of Persia, on the banks of the Tigris; insomuch that all, who were present at the action,

saw the summit of the towers of the palace of Cosroes. At a second blow, the fire darted as far as the famous temple of the town Sanaa, in Arabia Fœlix, which was distinctly seen. Lastly, he struck a third blow, by which the palace of the Greek Emperors of Constantinople was enlightened. Upon this, he promised his followers the conquest of Persia, and that the light of the faith, which he preached, should pass to the extremities of Arabia Fœlix, and extend itself as far as Constantinople; and this gave occasion to the following verse of the above-mentioned chapter: *Lord, thou art master of all the kingdoms of the earth; you give them to whom you please, and take them from whom you please.* These words, say the interpreters, have a sense purely *literal* and general, and are to be understood, first, of the prophecy, which passed from the children of Israel to those of Ismael, *i. e.* from the Jews to the Arabians; secondly, of the temple of Mecca, which was taken from the Coraischites, who were Idolaters, and given to the Mohammedans; and thirdly, of the kingdoms of Persia and Greece, which have fallen entirely into the hands of the Mohammedans. But it is easy to see, that this prophecy was made after the event, and ascribed to Mohammed by his followers; for the city of Constantinople did not fall into the hands of the Mohammedans till the year of the Hegira 857, of Jesus Christ 1453.

In answer to the objection against Mohammed, that he did not prove his mission by miracles, the Doctors of his Law tell us, that the Koran itself is one of the greatest miracles; and the false prophet himself says, in the chapter intituled *Jonas*: *I continued with you to a considerable age, before I published the Koran: do you not perceive, that it is a miraculous thing?* Intimating, that, for a man of no learning, as he was, to publish so excellent a book, was itself a miracle sufficient to convince them of the truth of his mission.

The Mohammedan Doctors say farther, that every Prophet accommodates his miracles to those kind of things, which are most in credit in the country where he preaches: thus, because Art Magic was in great vogue in Egypt in the time of Moses; and Medicine, or the cure of diseases, in Judea, in the time of the Messiah; the miracles of Moses and Jesus Christ were suited to the times of those Prophets. In like manner, because the Arabians were famous for eloquence and purity of language, in the time of Mohammed, that Prophet produced the Koran, which is the standard of both.

An Arabian Poet, extolling the Koran as a miraculous production, thus impudently praises the ignorance of his false Prophet.

This learned ignorant, who had acquired a supernatural knowledge,
By studying the pages of the great book of Kaf and Noun,
Without the use of pen, or paper, or ink,
Has revealed to us the highest mysteries of the Divinity.
He it is, who, tho' he could neither write nor read, drew from the secret of
Divine revelations

The solution of all the difficulties, couched under the mysterious table.

D'HERBE-
LOT, Bibli-
oth. Orient.

The Kaf and Noun, K and N, are two letters, which compose the Arabic word *Kun*, which signifies *so be it*, or *let it be done*, words made use of by God in the creation of the world, according to Moses: thus the *book of Kaf and Noun* is properly the book of the creation; and the *mysterious table* is the book of the Divine decrees. See MIRACLES.

D'HERBE-
LOT, Bibli-
oth. Orient.

AID. [*Arab.*] A *Festival*. The Mohammedans, besides the Friday in every week, on which they assemble in their mosques, and which answers to the Saturday of the Jews, and the Sunday of the Christians, have but two principal feasts. The first is the feast of *Sacrifice*, or of victims: it is celebrated the tenth day of the last month of their year; for every Mussulman is obliged, once in his life, to go a pilgrimage to Mecca, which must be done in that month, and there to sacrifice sheep to God. The other feast ends the fast of the month *Ramadhan*: it is that, which the Christians of the Levant improperly call the *Easter* of the Turks. It is celebrated without sacrifice, and by an extraordinary joy of the people, who, after so long a fast, abandon themselves to great licentiousness.

The Turks call these two festivals, the Great and Little *Beiram*. See BEIRAM.

AIUS LOCUTIUS. *A speaking voice, to which the Romans erected an altar on the following occasion. One M. Ceditius, a Plebeian, acquainted the Tribunes, that, walking the streets by night, he had heard a voice over the temple of Vesta, giving the Romans notice, that the Gauls were coming against them. This information was neglected; but, after that the event had confirmed the truth of it, Camillus acknowledged this voice as a new deity, and built an altar to it.*

CICERO, de
Divinat. lib. ii.

ALBANENSES. [*Lat.*] Christian Heretics, in the reign of the Emperor Constantine VI, and the Pontificate of Leo III, about the year 796. Their principal errors were as follows. They held, with the Gnostics and Manichæans, two principles, the one of good, the other of evil; and they ascribed the Old Testament to the evil god, and the New Testament to the good god. They held, with Pythagoras, a transmigration of souls. They denied the Divinity, and even Humanity, of Jesus Christ, asserting that he was not truly man, that he did not really eat, nor suffer on the cross, nor die, nor rise again, nor ascend into Heaven. They denied a resurrection of the body, and affirmed, that the general judgment was past. They held, that there had never been a good man in the world before Jesus Christ, and therefore that neither Adam nor Moses were from God. They denied, that there was any virtue or efficacy in Baptism. They said likewise, that the bad life of prelates hurt the sacraments; that no bad man could be a bishop; that the Church ought to have every thing in common, and could not excommunicate any person, or make any constitutions. They believed, that Hell-torments were no other than the evils we feel and suffer in this life. They rejected the Sacrament of the Altar, and Extreme Unction; they did not admit Original Sin; for which reason they never administered Baptism to infants. They denied Free-will. They held the eternity of the world. They disallowed of marriage. They said, that usury was not prohibited, and that no one was obliged to restitution. They held, that a man can give the holy Spirit of himself, and that it is unlawful for a Christian to take an oath.

PRATEOLUS,
Elench.
Hæres.

ALBATI, [*Lat.*] A sort of Christian Hermits, in the year 1399, in the time of Pope Boniface IX. They were so called from the white linen, which they wore. They came down from the Alps into several provinces of Italy, under the conduct of a priest clothed in white, and holding a crucifix in his hand. The followers of this priest, whose great zeal made him looked upon as a saint, multiplied so fast, that it alarmed the Pope, who, sending soldiers, apprehended and put him to death; upon which his followers immediately dispersed. These Monks professed sorrow and weeping for the sins and calamities of the times: they eat together in the highways, and slept promiscuously.

ALBIGENSES. [*Lat.*] A sect, or party of reformers, about Toulouse and Albigeois, in Languedoc; who sprung up in the XIIth century, and distinguished themselves by their opposition to the discipline and ceremonies of the Church of Rome. They were likewise called **WALDENSES.**

CAVE, Hist.
Literar. Sac.
Waldense.

Their rise was occasioned by an accident. It happened, at Lyons, in a great concourse of people, that one of them fell down on a sudden dead; at which all that were present were extremely terrified, in particular one Peter *Waldius*, who immediately sold his goods, and divided them amongst the poor. Great multitudes presently flocking about him, he, being something of a scholar, read and explained to them the New Testament in their own tongue, and instructed them in the true principles of the Christian Religion. The number of his disciples increasing greatly, this sect spread, and prevailed every where.

At length the *Albigenses* grew so formidable, that the Catholics agreed upon a holy league or crusade against them. They were at first supported by Raimond, Count of Toulouse. Pope Innocent III, desirous to put a stop to their progress, sent a Legate into their country; but, this failing, he stirred up Philip Augustus, king of France, and the other princes and great men of the kingdom, to make war upon them; upon which, the Count of Toulouse, who had sided with them, made his submission to the Pope, and went over to the Catholics: but, soon after, finding himself plundered by the Crusaders, he declared war against them, and was joined by the king of Arragon. His army was defeated at the siege of Muret, where he himself was killed, and the defeat followed by the surrender of the city of Toulouse, and the conquest of the greatest part of Languedoc, and Provence. His son

DUPIN, Ch.
Hist. Cent.
XIII. ch. 3.

Raimond succeeded him, who agreed with the king and the Pope to set up the Inquisition in his estates, and to extirpate the *Albigenses*. In an assembly, held at Milan, the Archbishop of Toulouse drew up articles, agreeable to which the Count made a most ample declaration against them, which he published at Toulouse in 1253. This last blow completed the ruin of the *Albigenses*.

Id. *ibid.*

The errors, with which they are charged, are these. 1. That they acknowledged two principles, the one good, the other evil; the first, creator of things invisible and spiritual; the second, creator of bodies, and guardian of the Old Testament. 2. That they admitted likewise two Christs; the one wicked, who was he that had appeared on Earth; the other good, who was not yet come. 3. That they denied the resurrection of the body, and believed, that the souls of men are Demons sent into their bodies for the punishment of their sins. 4. That they condemned all the sacraments of the Church, and believed marriage to be unlawful.—As to their manner of life, there were said to be two sorts of people among them, the *Perfected*, and the *Believers*. The *Perfected* boasted of their living in continence, of eating neither flesh, eggs, nor cheese. The *Believers* lived like other men, and were even loose in their morals; but they were persuaded they should be saved by the faith of the *Perfected*, and that none were damned, who received imposition of hands from them.

Hist. Bohe-
mic. cap. xxxv.

But, perhaps, this charge against them was only calumny: for Æneas Sylvius, giving an account of them, says, that this sect had a great appearance of piety; that they lived justly before men, and believed all the articles of the Creed; and that they only *blasphemed* the Church of Rome and the Clergy. *Hinc illæ lacrymæ*: it was their opposing the received doctrines of that Church, and the corrupt manners of the Ecclesiastics, that drew upon them the storm, which ended in their destruction.

STEPH.
Dict. Hist.

ALBUNA. A goddess worshiped by the Romans in the country of Tibur. Some think she was Ino, the daughter of Athamas, who, fearing her husband, threw herself headlong, with her son Melicerta, into the sea. Others confound her with the tenth Sibyl, called *Tiburtina*, because she was born at Tibur.

ALCORAN. See KORAN.

ALECTO. One of the *Furies*, in the Pagan system of Divinity. See FURIES.

STEPH.
Dict. Hist.

ALETIDES. [*Gr.*] Sacrifices, which the Athenians offered to Icarius and Erigone. Icarius was the son of Æbalus, and father of Erigone, who having given the shepherds of Attica some wine, they drank of it, till they were intoxicated, and, fancying themselves poisoned, fell upon him, and killed him. His daughter Erigone, seeing her father's dead body, hanged herself for grief, and many Athenian virgins, who loved her, followed her example. The Oracle of Apollo ordered solemn sacrifices to be annually offered to the ghosts of Icarius and Erigone. These sacrifices were called *Aletides* from the Greek *ἀλάω*, to *wander*, because Erigone wandered in search of her father.

ALI (THE FOLLOWERS OF). A Mohammedan sect. Ali was son-in-law of Mohammed, and was surnamed *The victorious Lion of God*. He was the fourth Califf, and successor of Mohammed. Soon after his election, a terrible faction was formed against him at Mecca, at the head of which was the widow of their prophet, who raised an army against him, and gave him battle, in which Ali was victorious. There were several other parties raised against him, particularly in Syria; all which he had the good fortune to subdue. At length, after many successes against his enemies, he was assassinated in a mosque, in the month *Ramadhan*, in the 40th year of the *Hegira*. Ali had nine wives, one of whom was Fatima, the daughter of Mohammed.

The Mohammedans pretend, that Ali was the first, who embraced the religion of Mohammed, and they have a ridiculous story, that he professed it even in his mother's womb. Notwithstanding which, his name, and that of all his family, was cursed, and their persons excommunicated, by the Califfs of the family of *Ommia*, down to Omar, the son of Abdaliz, who suppressed the malediction. On the contrary, the Califfs of Egypt added his name to that of Mohammed, in the publication which they made from the top of their mosques.

Some of the followers of Ali believe that he is still alive, and that he will come, at the end of the world, in the clouds, and fill the earth with justice: some of them are even so extravagant, as to deify him. The more moderate of his sect say, that he is not indeed a god, but that in many things he partakes of the Divine Nature.

Ali is the author of a work, intituled *Gefr u Giamé*, written in mysterious characters, mixed with figures, under which are couched all the great events, which were to happen from the beginning of Mohammedism to the end of the world.

The followers of Ali are stigmatized, by the orthodox Mohammedans, with the name of *Schiites*, which signifies *contemptible*; but they call their own sect *Adeliab*, i. e. the just and good party. They spread all over the Mussulman Empire, and often raised great troubles in it. At present, the whole Persian Empire, and several Mohammedan princes of the Usbeck Tartars, and of the Indies, are of this sect. See ADELIAH.

D'HERBE-
LOT, Bibli-
oth. Orient.

ALOGIANS (in Latin ALOGI). A sort of Christian Heretics, in *Asia Minor*, in the year 171; so called, because they denied the Divine *Λόγος*, or WORD, and the gospel and writings of St John, attributing them to the Heretic Cerinthus.

Their head was one Theodore of Byzantium, by trade a Currier; who, having apostatized under the persecution of the Emperor Severus, to defend himself against those, who reproached him upon that account, said, it was not God he denied, but man.

ALOIDES. [*Lat.*] Two giants, the sons of Aloeüs, whose names were Otus and Ephialtes: they attempted to heap Ossa on Olympus, and Pelion on Ossa, in order to climb up into Heaven, and dethrone Jupiter; but they were shot to death by the arrows of Apollo and Diana. Virgil makes Æneas relate, that he saw these two giants in Hell:

Hic & Aloidas geminos, immania vidi
Corpora, qui manibus magnum rescindere cælum
Aggressi.

Æn. lib. vi.
ver. 582.

Here lie th' Alæan twins (I saw them both)
Enormous bodies, of gigantic growth,
Who dar'd in fight the thund'rer to defy,
Affect his heav'n, and force him from the sky.

DRYDEN.

Homer tells us, that they formerly bound the god Mars, and shut him up in prison for thirteen months, from whence he could not be released but by the mediation of Mercury.

Τλῆ μὲν Ἀρης, ὅτε μιν Ὠτος, κρατερὸς τ' Ἐφιάλτης,
Παῖδες Ἀλωήῳ, δῆσαν κρατερῶ ἐν δέσμῳ.
Καλέω δ' ἐν κρέμῳ δεδεῖο τρισκαίδεκα μῆνας.
Καὶ νῦν ἐνθ' ἀπόλοιτο Ἀρης αἶψα πολέμοιο,
Ἐἰ μὴ μνηστὴρ περικαλλὴς Ἡερίβοια
Ἐρμῆς ἐξήγγαλεν· ὃ δ' ἐξέκλεψεν Ἀρηά.
Ἦδ' ἠ τειρόμενον, χαλεπὸς δὲ ὁ δέσμος ἐδόμνα.

Hom. II. V.
ver. 384.

The mighty Mars in mortal fetters bound,
And lodg'd in brazen dungeons under ground,
Full thirteen moons imprison'd, roar'd in vain;
Otus and Ephialtes held the chain:
Perhaps had perish'd, had not Hermes' care
Restor'd the groaning god to upper air.

MR POPE.

ALLAH. [*Arab.*] The name of God. It answers to the *Elohim*, and *Adonai*, of the Hebrews. Mohammed, being asked by the Jews, Idolaters, and Christians, what was the God he worshipped, and preached to others, answered; *It is the one only God, self-existent, from whom all other creatures derive their being, who begets not, nor is begotten, and whom nothing resembles in the whole extent of Beings.* This

he said in opposition, first, to the Jews, who say, that Esdras is the Son of God ; secondly, to the Christians, who say, that Jesus Christ is the Son of God ; and lastly, to the idolatrous *Magi*, who acknowledged two principles, equal in power, *Oromasdes* and *Arimanius*.

A learned Mohammedan, speaking of God, says, that the perfect knowledge of him is impossible to all Beings but himself ; that he is covered with a veil of his own excellence, concealed under the royal mantle of his majesty, and thus guarded against all approaches of the knowledge and conception of his creatures.

The Arabians apply to God the four Letters at the head of the chapter Aarâf ; viz. *Elif*, *Lam*, *Mim*, and *Sad*. The first signifies *without end* ; the second *without beginning* ; the third the *extent* or *duration* between these infinitely distant terms ; and the fourth the *Union* of a creature attached to God.

In the 89th chapter of the Koran, God is introduced swearing by *Even* and *Odd* ; which the Interpreters thus explain : by *Even*, they tell us, we are to understand the creatures, all whose qualities and properties are double ; for if they have power on one side, they have weakness on the other ; if in any thing there is abundance, we find likewise in it defect : Knowledge and Ignorance meet ; Vigour and Imbecility ; Life and Death. But, by *Odd*, we are to understand the Creator ; whose power is without bounds, riches without want, knowledge without obscurity, and life without any attacks of mortality.

Amassî, in his book intituled *Rabdbat*, relates, as a tradition, that Moses having, one day, asked God, where he might find him, the Lord answered him ; *Know, that no sooner will you search after me, than you will have found me* : likewise that an Arabian being asked, how he knew there was a God, replied, *After the same manner that I know, by footsteps in the sand, that a man or a beast has passed that way*.

‘ Do not the Heavens (pursued he), with the brightness of the Stars ; the Earth, with it’s vast extent of countries ; and the Sea, with it’s innumerable billows ; sufficiently demonstrate to us the greatness and power of their author ?’ And another Arabian, being asked the same question, only answered, *Need one light a candle, to see the Sun ?* and the same person, offering consolation to a friend in disgrace, said to him, *There is no other refuge against God, but God himself*.

The Arabian and Persian Poets are full of very sublime sentiments concerning the nature of God. The author of *Methnevi* describes the incomprehensibility of the Divine Nature in the following verses.

To what purpose all these efforts of the human mind, to comprehend that Being, which admits of neither combination nor distinction ?

It is a tree, which has neither trunk, branches, nor root, for thought to lay hold of.

It is a riddle, in which we can neither find a natural, nor a metaphorical sense ; and of which there is no satisfactory explication.

God is infinitely above the capacity of our understandings, and we always lose ourselves, when we would comprehend, or guess at what he is.

Let it therefore suffice us to adore him with a respectful silence.

D’HERBE-
LOT. Bibli-
oth. Orient.

ARCTERDA,
Ar. Moham.

ALLAT. An idol of the ancient Arabians, before the time of Mohammed. It was destroyed by Mohammed’s order in the ninth year of the Hegira. The inhabitants of Tayef, who worshipped this idol, bitterly lamented the loss of their deity, which they were so fond of, that they begged of Mohammed, as a condition of peace, that it might not be destroyed for three years, and, not obtaining that, asked only a month’s respite ; but he absolutely denied it.

AUGUSTIN in
Psalm. cv. p.
505. Item
Psalm. cviii. p.
542.

ALLELUIAH, i. e. *Praise the Lord*. [Hebr.] The ancient writers of the Christian Church make frequent mention of singing the *Alleluiah* ; by which they sometimes mean the repetition of that single word ; which they did, in imitation of the heavenly host, singing and repeating *Alleluiah*, Rev. xix. Sometimes they mean one of those Psalms, which are called *Alleluatic Psalms*, because they had the word *Alleluiah* prefixed to them ; such as the cxlvth, and those that follow, to the end. The singing *Alleluiah* was a sort of invitatory, or call to each other, to praise the Lord. Anciently, there was no dispute about the lawfulness of using the hymn itself, but some difference there was about the times of using it. St Austin tells us, that

that, in some churches, it was sung only on Easter-day, and the fifty days of Pentecost. But in other churches it was used at other times also. Sozomen assures us, that, in the Roman Church, it was sung only on Easter-day; and that from thence it was the common form of an oath among the Romans, as they hoped to live, to sing *Alleluiah* on that day. But even in those churches, where it was most in use, there were some exceptions in point of time and season; for, according to St Austin, it was never used in the time of Lent. The fourth Council of Toledo forbids the singing it, not only during Lent, but on other days of fasting. In the same Council, the *Alleluiah* is mentioned under the name of *Laudes*, and appointed to be sung after the reading of the Gospel. It was also sung at funerals, as St Jerom acquaints us in his epitaph of Fabiola, where he speaks of the whole multitude singing Psalms together, and making the golden roof of the church shake with echoing forth the *Alleluiah*. In the second Council of Tours, it is appointed to be sung immediately after the Psalms, both at *Matins* and *Vespers*. St Jerom says, it was used even in private devotion, and that the plowman at his labour sung *Alleluiahs*. It was likewise the signal, or call, among the Monks, to their ecclesiastical assemblies. The ancient church always preserved the Hebrew word; and so did we in our first Liturgy, though now we say *Praise ye the Lord*, with a response of the people, *The Lord's name be praised*.

AUGUST.
Epist. cxix. ad
Januar. cap.
17.

SOZOM. lib.
vii. cap. 19.

AUGUST. in
Psalm. cx.

HiERON.
Ep. xxx. cap.
4.

HiERON.
Ep. xviii. ad
Marcellam.

BINGHAM,
Antiq. of the
Chr. Ch. B.
xiv. C. 2. §. 4.

ALL-SAINTS. A festival of the Christian Church, in memory of all those saints, or holy men and women, who are too numerous to be distinctly and separately commemorated.

ALMARIC (THE HERESY OF) consisted in affirming, that every Christian was obliged to believe, that he was a member of Christ, and that, without this faith, no one could be saved. Almaric broached his Heresy in France in the year 1209, and it was condemned in a council, held that year at Paris. His followers went farther, and affirmed, that the power of the Father lasted only during the Mosaic Law; that the coming of Christ introduced a new Law; that, at the end of this, began the time of the Holy Ghost; and that now confession and the sacraments are at an end, and that every one is to be saved by the internal operations of the holy Spirit alone, without any external act of religion.

CAVE, Hist.
Liter. p. 659.
Edit. Genev.
1720.

ALMS. Something given towards the relief of the poor. In the Primitive Christian Church, the people gave Alms to the poor, at their first entrance into the church; upon which practice St Chrysostom employs his Rhetoric in the following manner. 'Our forefathers appointed the poor to stand before the doors of our churches, that the sight of them might melt the most obdurate heart into pity. And as, by law and custom, we have fountains before our oratories, that they, who go in, in order to worship God, may wash their hands, before they lift them up in prayer: so our ancestors, instead of fountains and cisterns, placed the poor before the doors of the churches, that, as we wash our hands in water, so we should first cleanse our souls by beneficence and charity, and then go in, and offer up our prayers.'

St CHRYS.
Hom. xxv.

Again, 'You go into the church to obtain mercy: first, shew mercy. Make God your debtor, and then you may ask of him, and receive with usury. We are not heard barely for the lifting up our hands. Stretch forth your hands, not only to Heaven, but to the poor. If you stretch out your hands to the poor, you touch the very height of Heaven. For he that sits there receives your Alms. But, if you lift up barren hands, it profits nothing.'

Id. Hom. i.

The Alms of the primitive Christians were divided into four parts; three of which were appropriated to the maintenance of the bishop, the priests, and the deacons, and the fourth was applied to the relief of the poor, and the repair of the churches.

St Paul describes the manner of collecting Alms among the Christians of his time. The practice was borrowed from the Jewish synagogue, where it still obtains. The Jews call *Alms*, *Tzedeka*, i. e. *Justice*.

2 Cor. ix.

ALTAR. That, on which sacrifices were anciently offered, either to false Gods by the Pagans, or to the true God by the Jews. It was likewise anciently, and is still, applied by Christians to denote *the Communion Table*, or Table of the Lord's Supper. See **COMMUNION TABLE**.

The

The Pagans, at first, made their Altars only of turf; in following times, they were made of stone, of marble, of wood, and even of horn, as that of Apollo in the island of Delos. The figure of them, as well as the materials, was different; some were round, others square, others oval: they were always turned towards the East, and stood lower than the statues of the gods, which were placed upon bases above the Altar; which was generally adorned with leaves and flowers; those of Apollo with laurel, those of Hercules with poplar; Jupiter's with oak; Venus's with myrtle; and those of Minerva with olive. The Altars were usually consecrated with oil, which was poured upon them.

Another use of Altars, besides that of offering sacrifice on them to the gods, was, to render alliances more solemn, treaties of peace more firm, and oaths more sacred. Thus King Latinus, touching the Altar, swore eternal peace with Æneas, in the presence of both their armies:

Æn. xii. ver.
201.

Tango Aras, mediosque ignes, & numina testor,
Nulla dies pacem hanc Italis, nec fœdera rumpet.

*I touch the sacred Altars, touch the flames,
And all those powers attest, and all their names;
Whatever chance befall on either side,
No term of time this union shall divide.* DRYDEN.

A third use of Altars was, to serve as a place of refuge, or sanctuary, to all those, who fled to them, whatever crimes they had committed. Romulus was the first, who appointed these places of refuge in the temples, that by this means he might people his new city: and the privileges of these sanctuaries came to so great a height, that, at Rome, and in the cities of Greece, the temples were filled with debtors, fugitive slaves, and criminals, in defiance of the civil power, which could not force them from the Altars. See ASYLUM.

PAUSAN.
Eliac. 2.

The height of Altars differed, according to the different gods, to whom they were consecrated: for the Θεοὶ οὐρανικοί, or celestial Gods, had their Altars raised to a very great height above the ground; insomuch that Pausanias tells us, that the Altar of Olympian Jupiter was almost twenty-two feet high. To the terrestrial gods, and heroes, they sacrificed upon Altars almost close to the ground; and they dug a hole in the earth for those of the infernal gods.

Before temples were in use, Altars were erected, sometimes in groves, sometimes in the highways, and sometimes on the tops of mountains: and it was customary to engrave upon them the name or proper ensign and character of the deity, to whom they were dedicated. Thus St Paul observed on an Altar at Athens this Inscription, Ἀγνώστῳ Θεῷ, *To the unknown God*.

Deut. xvi. 21.

In the Jewish history, we hear nothing of Altars, till after the Flood, when Noah built an Altar to the true God, and offered burnt-offerings upon it. In the Patriarchal times, Altars were generally built near some adjacent grove of trees; and indeed the ancient devotion of the world much delighted in groves, woods, and mountains, as places naturally fitted for contemplation, and apt to inspire a religious dread into the mind of the worshipper. But, for this very reason, the Jews were forbidden to plant groves, or so much as a single tree, near God's Altar. The Divine precept in relation to Altars, as delivered by Moses to the Jews, is as follows: 'An Altar of earth shalt thou make unto me, and shalt sacrifice thereon thy burnt-offerings and thy peace-offerings, thy sheep and thine oxen—and if thou wilt make me an Altar of stone, thou shalt not build it of hewn stone; for if thou lift up thy tool upon it, thou hast polluted it. Neither shalt thou go up by steps unto my Altar, that thy nakedness be not discovered thereon.' The principal Altars of the Jews were that of *burnt-offerings*, and that of *Incense*.

Exod. xx. 24,
25, 26.

The Altar of *burnt-offerings* was made of Shittim wood, five cubits, or two yards and a half, square, and one yard and a half high. It was overlaid with Brass, and at each corner there was a horn or spire, wrought out of the same piece of wood with the Altar itself: the use of the horns was, to tie the sacrifices to the Altar. It was placed before the entrance of the tabernacle, in the open air, that the smok of the burnt-sacrifices might not füll the inside of the tabernacle. This altar was portable, and was carried upon the shoulders of the Priests by staves made of Shittim wood. This was the form of the Altar of burnt-offerings belonging to the tabernacle,

tabernacle, erected by Moses in the wilderness; but, in Solomon's temple, it was much larger, being twenty cubits square, and ten in height, with an easy ascent leading up to it.

The *Altar of Incense* was placed within the Sanctuary, or holy place; but we know no more of it, than that it was of Cedar, and overlaid with gold. Every morning and evening, the officiating Priest offered incense of a particular composition on this altar. This was the Altar that was hidden by Jeremiah before the captivity. 2 Macab. ii. 5. 6.

The Jewish Altars, after the return of that people from captivity, and the building of the second temple by Zorobabel, were in some respects different from these already described. That of Burnt-offerings was a large pile, built all of unhewn stones, thirty-two cubits square at the bottom, and twenty-four cubits square at the top. The ascent up to the altar was by a gentle rising, thirty-two cubits in length, and sixteen in breadth. PRIDEAUX, Connect. Part I. B. iii.

Altars, in the Romish Church, are built of stone, to represent Christ, the foundation-stone of that spiritual building the Church. Every Altar has three steps going up to it, covered with a carpet. It is decked with natural and artificial flowers, according to the season of the year; and no cost is spared in adorning it with gold, silver, and jewels. The tabernacle of the holy Sacrament is placed on the Altar; on each side of which stand tapers of white wax, excepting at all offices for the dead, and during the three last days of Passion-week, at which times they are of yellow. A crucifix, neatly made in *Relievo*, is placed on the Altar. There is also upon every Altar a copy, written very fair and large, of the *Te igitur*, which is a fine prayer, addressed only to the first person of the Trinity; it is also called the *Secret prayer*. The Altar is furnished likewise with a little bell, which is rung thrice, when the Priest kneels down; thrice, when he elevates the Host; and thrice, when he sets it down. They have also a portable Altar, or consecrated stone, with a small cavity in the middle of the front side, in which are put the relicks of saints and martyrs, and sealed up by the Bishop: should the seal break, the Altar loses its consecration.

The furniture of the Altar consists, farther, of a *Chalice* and *Paten*, for the bread and wine, both of gold or silver: a *Pyx*, for holding the holy Sacrament, at least of silver gilt: a *Veil*, in form of a pavilion, of rich white stuff, to cover the Pyx: A *Thurible*, of silver or pewter, for the incense: a *Holy-water Pot*, of silver, pewter, or tin; and many other utensils, as *Corporals*, *Palls*, *Purificatories*, &c. which it would be tedious to mention. ALLET'S Ritual.

AL UZZA. An idol of the ancient Arabians, before the time of Mohammed, worshipped by the tribes of *Coraisch* and *Kenânah*, and part of the tribe of *Salim*. Some say, it was a tree called the *Egyptian Thorn*, or *Acacia*, worshipped by the tribe *Ghatfân*, first consecrated by one Dhâlem, who built a chapel over it, so contrived as to give a sound when any person entered. This idol was demolished by order of Mohammed in the eighth year of the Hegira. ABULFEDA, Vit. Moham.

AMALTHÆA. A Sibyll, surnamed *Cumæan*, famous, in antiquity, for her prophecies and predictions of the coming of Christ. Servius informs us, that she wrote nine books of prophecy, relating to the fate of the Roman empire, and that she presented them to Tarquinius Priscus, king of Rome, demanding for them three thousand crowns of gold: but the king rejecting her offer, she burnt three of them in his presence, and, returning a few days after, demanded the same price for the remaining six. Being again rejected, she burnt three more of them; which surprized the king so much, that he bought the remaining three, at the price she had asked for all the nine. These books contained the fate of the empire, and were never consulted but upon some public calamity. See SIBYLL. LIV. & Hist. Rom.

Amalthæa likewise was the nurse of Jupiter: for Melissus, King of Crete, had two daughters, Amalthæa and Melissâ, who nourished Jupiter with goat's milk. Others relate, that this nurse was herself a goat, and called Amalthæa; and that the names of Melissus's daughters were Adrastea and Ida. These, they say, nourished him with the milk of a certain goat, named Amalthæa; whom Jupiter, when he grew up, placed among the stars. One of her horns he gave to the nymphs, his nurses, as a reward for their care, with this advantage, that whatever they wished for, should be largely supplied them out of this horn. Ovid tells the story with some little variation.

Nais Amalthæa Cretæa nobilis Ida
 Dicitur in sylvis occuluisse Jovem.
 Huic fuit hædorum mater formosa duorum,
 Inter Dictæos conspicienda greges.
 Cornibus æriis, atque in sua terga recurvis;
 Ubere, quod nutrix possit habere Jovis.
 Lac dabat illa deo, sed fregit in arbore cornu;
 Truncaque dimidia parte decoris erat.
 Sustulit hoc nymphe, cinctumque recentibus herbis,
 Et plenum pomis ad Jovis ora tulit.
 Ille, ubi res cæli tenuit, folioque paterno
 Sedit, & invicto nil Jove majus erat;
 Sidera nutricem, nutricis fertile cornu
 Fecit, quod dominæ nunc quoque nomen habet.

OVID. Fast.
 v. ver. 116.

*On Ida's summit, in a shady grove,
 The Naid Amalthæa foster'd Jove.
 A goat she had, the fairest of the sort;
 Two frisking kids about their mother sport.
 With lofty, wreathed, horns her temples nod;
 Her dugs were worthy to sustain a god.
 Great Jove she suckled, of old Rhea born,
 And in the pious office broke her horn,
 As playful in a rifted oak she tost
 Her heedless head, and half it's honours lost.
 Fair Amalthæa took it off the ground,
 With apples fill'd it, and with garlands bound,
 Which to the smiling infant she convey'd.
 He, when the scepter of the gods he sway'd,
 When bold he seiz'd his father's vacant throne,
 And reign'd the tyrant of the skies alone,
 Bid his rough nurse the starry heav'ns adorn,
 And grateful in the Zodiac fix'd her horn.*

AMBARVALE, or AMBARVALIA. [*Lat.*] So the Romans called the *Feast of Perambulation*, or procession round the plowed and sown fields, in honour of the Goddess Ceres. The procession was headed by twelve *Arval* brothers, or priests; and they went three times round the ground, crowned with leaves of oak, and singing hymns to Ceres: they sacrificed likewise a sow, a sheep, and a bull. In the country, where they had no *Arval* Priests, the ceremony was performed by the master of the family, accompanied by his children and servants. *Ambarvale* is derived *ab ambiendis arvis*. See ARVAL BROTHERS.

AMBROSIA. [*Lat.*] The food of the gods, according to the poets. Lucian, rallying the poetical gods, says, that Ambrosia and Nectar, the meat and drink of the gods, were not so excellent as the poets describe them, since they leave them for the blood and fat of the altars, which they suck like flies. Ovid tells us, the horses of the Sun feed upon Ambrosia instead of grass:

OVID. Met.
 lib. ii. ver.
 214.

Ambrosiam pro gramine habent.

And describing the deification of Æneas, he says,

Lustratum genitrix divino corpus odore
 Unxit, & ambrosia cum dulci nectare mista
 Contigit os, fecitque deum. —————

Id. lib. xiv
 ver. 605.

*His better part by lustral waves refin'd,
 More pure, and nearer to th' ætherial mind,
 With gums of fragrant scents the goddess strews,
 And on his features breaths ambrosial dews.
 Thus deify'd, &c.*

GARTH.

See NECTAR.

AMBROSIAN

AMBROSIAN OFFICE. A particular office, or form of worship, used in the church of Milan. It is so called from its author, Ambrose, Archbishop of Milan in the IVth century. Originally, each church had its particular Office; and even, when the Pope took upon him to impose the Roman office on all the western churches, that of Milan sheltered itself under the name and authority of St. Ambrose; from which time, the *Ambrosian Ritual* has obtained, in contradistinction to the *Roman Ritual*.

AMEN. Pronounced by the people, at the end of every prayer offered up by the priest, or minister. It is a Hebrew word, and is rendered by the *Septuagint* ἁμήν, *so be it*.

AMIDAS. A Japonnese idol. He is the sovereign lord, and absolute ruler of Paradise. He is the protector of human souls, the father and god of all those, who are partakers of the delights of Paradise; he is, in short, the mediator and saviour of mankind; for it is thro' his intercession, that souls obtain a remission of their sins, and are accounted worthy of eternal life. Amidas has such an influence over *Jemma* (the Japonnese god of Hell) and solicits that stern judge in such prevailing terms, that he not only mitigates the transgressor's pains, but frequently discharges him, and sends him into the world again, before the term allotted for his chastisement is fully expired.

Amidas is represented on an altar, and mounted on a horse with seven heads, which is an hieroglyphic of seven thousand years. He has a dog's head, and holds in his hands a gold ring, or circle, which he bites. This bears a very near affinity to the Egyptian circle, which was looked upon as an emblem of time, and it shews, that this god is an hieroglyphic of the revolution of ages, or rather of eternity itself. He is dressed in a very rich robe, adorned with pearls and precious stones.

Amidas is revered after a very singular manner by some devotees, who voluntarily sacrifice their lives to him, and drown themselves in his presence. The ceremony of doing this consists principally in entering into a little boat, gilt and adorned with silken streamers, and in tying a considerable quantity of stones to the neck, waist, and legs. The victim first dances to the sound of instrumental Music, and then throws himself into the river. On this solemn occasion, he is attended by a numerous train of relations and friends, and several *Bonzes*. Sometimes they bore a hole through the keel of the boat, and so sink it to the bottom.

Others of these Enthusiastic Japonnese, confine themselves within a narrow cavern, in form of a sepulchre, walled round about, and with only a little air-hole. In this grot the Enthusiast calls upon his god Amidas without intermission, till the moment he expires.

That Amidas is, in the opinion of the Japonnese the supreme Being, is evident from the description his disciples give of him; for, say they, he is an invisible, incorporeal, immutable substance, distinct from all the elements: he existed before nature, and is the fountain and foundation of all good, without beginning and without ending: he created the universe, and is infinite and immense.

AMIN. [*Arab.*] A name, given by the Mohammedans to the Angel Gabriel, and signifying *The faithful minister of God's will*: for they pretend, he was employed by God in bringing the Koran, verse by verse, to Mohammed.

AMMON, or HAMMON. The Egyptian Jupiter, worshipped under the figure of a ram: for Bacchus, having subdued Asia, and passing with his army thro' the deserts of Africa, was in great want of water: but Jupiter, his father, assuming the shape of a ram, led him to a fountain, where he refreshed himself and his army: in requital of which favour, Bacchus built there a temple to Jupiter, under the title of *Ammon*, from the Greek ἀμμος, which signifies *sand*, alluding to the sandy desert, where it was built.

This is the poetical account: but it is more probable, that the Egyptians worshipped the Sun under this name; for *Hammah* signifies, in Hebrew, the Sun; or perhaps they meant by it *Ham*, the son of Noah, whose posterity settled in Libya.

The temple of Jupiter Ammon was famous for its oracle. Lucan brings his hero, the great Cato, to consult the oracle of Jupiter Ammon, whose temple he thus describes.

Ventum

Ventum erat ad templum, Lybicus quod gentibus unum
Inculti Garamantes habent: stat corniger illic
Jupiter, ut memorant, sed non aut fulmina vibrans,
Aut similis nostro, sed tortis cornibus Ammon.

LUCAN,
lib. ix. ver.
514.

Pauper adhuc deus est, nullis violata per ævum
Divitiis delubra tenens; morumque priorum
Numen Romano templum defendit ab auro.

*Now to the sacred temple they draw near,
Whose only altars Libyan lands revere:
There, but unlike the Jove by Rome ador'd,
A form uncouth, stands Heav'n's almighty Lord.
No regal ensigns grace his potent hand,
Nor shakes he there the lightning's flaming brand:
But, ruder to behold, a horned ram
Belies the god, and Ammon is his name.*

*There plain and poor, and unprophan'd, he stood,
Such as, to whom our great forefathers bow'd:
A god of pious times, and days of old,
That keeps his temple safe from Roman gold.*

ROWE.

This oracle, as well as others, fell insensibly into contempt. In Strabo's time it was little regarded, and, in Plutarch's, quite neglected. See JUPITER.

Q. CURTIUS,
lib. iv. A. M.
3673.

The excessive vanity of Alexander the Great put him upon bribing the priests of this god, to declare him the son of Jupiter-Ammon. With this view, he marched at the head of his army, thro' the sandy desert, 'till he arrived at the temple; where the most ancient of the priests declared him the son of Jupiter, assuring him that his father had destined him for the empire of the world: from which time, in all his letters and orders, he assumed the title of ALEXANDER, THE KING, SON OF JUPITER-AMMON.

VARRO, 2-
pud A. Gell.
lib. xiii. ch. 4.

Dr WOOTTON
on the *Misna*.

AMORAJM. Among the Jews, *Misnic Doctors*, or those, who made it their business to understand the text of the *Misna*, and who, for several generations, incessantly disputed about it's sense, and put different interpretations upon it. They were divided into several sects, and opinions, all founded on the *Misna*, from whence they drew their conclusions.

AMOS (THE PROPHECY OF). A canonical book of the Old Testament. Amos, who, in his youth, had been a herdsman in Tekoa (a small country-town, about a mile and half from Jerusalem), was sent to *the king of Basban*, that is, the people of Samaria, or the kingdom of Israel, to bring them back to repentance and amendment. For this purpose, he boldly remonstrates against the crying sins, that prevailed among them, as idolatry, oppression, wantonness, and obstinacy. He likewise reproves those of Judah for their carnal security, sensuality, and injustice. He terrifies them both, with frequent threatnings, and pronounces, that their sins will at last end in the ruin of Judah and Israel; which he illustrates by the visions of a *Plumb-line*, and a *Basket of Summer-fruits*. It is observable in this prophecy, that, as it begins with denunciations of judgment and destruction against the Syrians, the Philistines, the Tyrians, and other enemies of the Jews, so it concludes with comfortable promises of restoring the Tabernacle of David, and erecting the kingdom of Christ.

Amos was chosen to the prophetic office in the time of Uzziah, king of Judah, and Jeroboam, the Son of Joash, king of Israel, two years before the earthquake, which happened in the twenty-fourth, or twenty-fifth year of Uzziah. He is observed not to express himself in so lofty a style, as the rest of the prophets, and to borrow comparisons from the state and profession he belong'd to.

BAYLE.
Diet. Art.
AMPHIARAUS.

AMPHIARAUS. One of the greatest prophets of Paganism, and deified after his death. Being unwilling to attend Adrastus, king of Argos, in the Theban war, because he foresaw he should die in that expedition, he concealed himself; but

but was discovered by his wife Eriphyle, who was bribed thereto by Adrastus; and, being compelled to follow the king, he was swallowed up alive in the earth, together with his chariot, on the first day of his arrival at Thebes.

———— Ecce altè præceps humus ore profundo
Diffilit, inque vicem timuerunt sidera & umbræ.
Illum ingens haurit specus, & transire parantes
Mergit equos; non arma manu, non fræna remisit:
Sicut erat, rectos desert in Tartara currus.

STAT. Theb.
lib. vii. ver.
816.

*Quick, as the hero pass'd, the yawning ground,
Beneath his car, disclos'd a vast profound.
Each trembling star hid his diminish'd ray,
And ghosts retreated from the sudden day.
Arm'd as he was, and managing the reins,
The chief descended to the Stygian plains.*

He had a temple at Oropus, built of white marble, in which was his statue, of white marble likewise. He gave his oracles in dreams, and the persons, who consulted him, sacrificed to him a sheep, and, having flea'd it, spread the skin on the ground, and slept upon it, expecting a resolution of what they asked. Plutarch, speaking of the oracle of Amphiaraus, relates, that, in the time of Xerxes, a servant was sent to consult it concerning Mardonius. This servant, being asleep in the temple, dreamed, that an officer of the temple chid him, and beat him, and at last flung a stone at him, because he would not go out: and it happened afterwards, that Mardonius was slain by the lieutenant of the King of Lacedæmon, having received a blow by a stone on his head, of which he died.

AMPHITRITE. A goddess of the sea, in the Pagan Theology, and wife of Neptune. At first, she shunned marriage with that god, and resolved to preserve her virginity; but Neptune sent a dolphin in search of her, who found her at the foot of mount Atlas, and persuaded her to marry Neptune. STEPH. Dict. Hist.

AMSDORFIANS. A sect of Protestants in the XVIth century, so called from their leader *Amisdorf*. They were rigid Confessionists, and maintained, that good works were not only unprofitable, but even opposite and pernicious to salvation. SANDERUS, Har. 186.

AMULET. In Latin *Amuletum, ab amoliendo*. A charm, or preservative, against mischief, witchcraft, or diseases. It was a very antient piece of superstition, and consisted of characters, ligaments, stones, or metals, engraved or adorned with stars. Some are of opinion, that Laban's *Teraphim*, which were carried away by Rachel, and the ear-rings, which Jacob hid under an Oak, were preservatives, or *Amulets*. The council of Laodicea forbade Ecclesiastics the use of Amulets, on pain of deprivation. Gen. xxxi. 19. Ch. xxxv. 4.

The Jews antiently were extremely superstitious in the use of Amulets, to drive away diseases. The *Mishna* forbids the use of them, unless received from an *approved man*, i. e. from one, who had cured at least three persons before, by the same means. In that case they were allowed. Dr WOOTTON, on the Mishna.

ANABAPTISTS. A Protestant sect, which sprung up in Germany, immediately after the rise of Lutheranism. It was founded, in the year 1521, by Nicholas Storek, Marc Stubner, and Thomas Munzer. They had been followers of Luther, and had abandoned him, on pretence that his doctrine was imperfect. They perverted a proposition in Luther's book *De Libertate Christiana*, which was this; *A Christian man is master of all things, and is subject to no one*; and took occasion from it to preach up an entire freedom from all subjection to the Civil Power. Storek, being a man of no learning, boasted of inspirations: Stubner, who had wit and some learning, applied himself to find out proper explications of the word of God; and Munzer, who was bold and zealous, played the Enthusiast in the most extravagant manner. They were not contented to cry out against the Ecclesiastical tyranny of the court of Rome, and the authority of Consistories; but they taught likewise

DUPIN,
Church Hist.
Cent. xvi.

BAVELL'S
Dict. Antic.
ANABAPTISTS

likewise, that the power of princes was usurpation, and that, under the Gospel, men ought to enjoy a full and entire liberty. They re-baptized their followers, from which practice they received their name, ἀπὸ τῆς ἀναβαπτίζου: they condemned Infant-Baptism: they insisted on a strict morality: they recommended mortifications, fastings, and simplicity of dress. By these doctrines they drew over great numbers to their side; which successful beginnings encouraged Muncer openly to exhort the people, to resist the magistrates, and constrain princes to divest themselves of their authority. Accordingly, the peasants of Germany rose in many places, and committed a thousand acts of violence. But they were defeated by the troops of the Empire, and a great number of them killed: as for Muncer, who had deluded them, he was taken, and beheaded, in the year 1525. The disciples, whom he had left in Switzerland, multiplied there, and occasioned great troubles; as they did likewise in several cities of Germany; insomuch that the magistrates were forced to have recourse to severity, and to endeavour the suppression of Anabaptism by penal laws.

SPANHEIM
de origine A-
nabaptista-
rum.

As this sect immediately followed, and sprung from Lutheranism, it greatly contributed to retard the progress of the Reformation in Germany; for the people could not look upon that as the work of God, which was attended with such pernicious consequences. The Protestant divines, particularly Luther himself, Melancthon, Zuinglius, Bullinger, Menius, Regius, and others, strenuously refuted the errors of this sect, and confounded their Heads in several public conferences.

The Fanaticism of this sect rose to such a height, that, at St Gall, one Thomas Schucker, having convened a numerous assembly, declared to the company, that he felt himself seized by the spirit of God: upon which he commanded his brother to kneel down, and took a sword. His father, and mother, and others, interposed; but he assured them, he would do nothing but what was revealed to him by his heavenly father; and thereupon he drew the sword, and cut off his brother's head. He was punished as the crime deserved, but declared upon the scaffold, that he had only executed the orders of God.

BURNET,
Hist. Ref.
Tom. ii.
p. 110. &c.
A. D. 1549.
Act. Pub.
xv. p. 181.

Several German Anabaptists came into England, in the reign of Edward VI. Of these there were two sorts the most remarkable: the moderate Anabaptists, who only held the unlawfulness of Infant-Baptism: the other sort, men of fierce and barbarous dispositions, who denied almost all the principles of the Christian Doctrine. We meet with a remarkable instance of severity in the government towards this new sect. The Council, being informed of the arrival of the German Anabaptists in England, and fearing they might spread their errors, commissioned Cranmer and some others, to search after, and try these people. A woman, named Joan Bocher, commonly called *Joan of Kent*, who had suffered herself to be seduced, was convicted of this Heresy, and sentenced to be burnt; as was also a Dutchman, two years after, upon the same account: his name was George Van Pare, and he was accused of saying, that *God the Father was the only God*, and that *Christ was not very God*. These proceedings gave occasion to very disadvantageous reflexions on the Reformation; and the Papists said, it was plain, the Reformers were only against burning, when they were in fear of it themselves.

BURNET,
ubi supra.

BAYLE'S
Diet. Artic.
ANABAP-
TISTS.

But of all the places, where they prevailed, none suffered so much by the Anabaptists as the town of Munster. They seized upon it; and one John of Leyden, the King of this new Jerusalem, defended himself in it as long as he could; but at length it was taken, and that ringleader of the Anabaptists put to death, in the year 1536. The Anabaptists of Friesland and Holland disapproved the seditious behaviour of their brethren of Munster; yet they themselves raised great commotions, under the conduct of one Mennon. All methods were tried for the extirpation of this sect, but in vain; for it still subsists in the Low-Countries. It is true, they are pretty well cured of their principal errors: they no longer pretend to Enthusiasm; they no longer oppose magistrates; nor preach up a freedom from all subjection, a community of goods, and the like.

The sect of the Anabaptists has been split into several subdivisions, as the Catharists, Enthusiasts, Independants, Mennonites, Augustinians, Ambrosians, and numberless other denominations. It boasts a great number of martyrs; and its *Martyrology* is a large volume in *folio*.

EL ENCH.
Heres.

Prateolus charges the Anabaptists with maintaining the two following positions;
1. That a woman is obliged to prostitute herself to every man, who desires it of her.
2. That the marriage of all, who are not of their sect, is illegitimate. But there

seems to be very little foundation for this charge; and much less for what some other authors report, that there have been illiterate Roman Catholics, who, becoming Anabaptists, have immediately been endued with a capacity of reading, and discoursing on matters of religion; but that, returning to Popery, they have presently forgot all, and become as ignorant as before.

The Anabaptists supported their principal doctrine upon those words of our Saviour, *He that believeth, and is baptized, shall be saved*: now, as adults alone are capable of believing, they argued, that none but adults are fit to be baptized. Calvin, and other writers against them, had recourse to the practice of the primitive church, which is clearly on the side of Infant-Baptism. But some drew an argument against them even from Scripture; which tells us, that children are capable of the kingdom of Heaven, and at the same time assures us, that, except a man be baptized, he cannot enter into the kingdom of God: since, therefore, say they, children are capable of entering into the kingdom of God; it follows, that they are also capable of, or qualified to be baptized.

The Anabaptists of England are not to be judged of by the foregoing description; for, excepting the rejecting of Infant-Baptism, they differ very little from the other Protestant Dissenters; as may be seen in the Confession of Faith, published by the representatives of about one hundred of their congregations, in 1689.

ANACALYPTERIA. [Gr.] Festivals, among the Greeks, on the day that the bride was permitted to lay aside her veil, and to be seen in public: the word is derived from *ανακαλύπτειν*, to uncover. BAYLE'S Dict. Artic. ANABAPTISTS. COEL. RHODGIN. lib. xxi. cap. 26.

ANACLETERIA. [Gr.] Festivals, among the ancients, in honour of kings and princes, when they took upon them the administration of the government, and made a solemn declaration thereof to the people: the word is derived from the preposition *ἀνὰ* and *καλέω*, to call. POLYB. Hist. xviii.

ANAITIS. A Pagan Goddess, particularly worshipped by the Armenians. The greatest men of the country dedicated their daughters to her service, who thought it an honour to prostitute themselves to all those, who came to sacrifice to this false deity; after which they were eagerly courted in marriage, as being thought to have acquired an extraordinary sanctity thereby. Upon the festival of this idol, the men and women met in crowds together, and intoxicated themselves with wine. The reason of the institution of the festival was this: Cyrus, having undertaken an expedition against the *Sacæ*, and, being beaten, fled with his army: afterwards, encamping in the place where he had left his baggage, and having refreshed his army, he counterfeited a flight. The *Sacæ*, pursuing him, and finding the enemy's camp deserted, but replenished with wine and provisions, eat and drank till they had quite intoxicated themselves. Cyrus, returning, slew them all, and consecrated that day to the goddesses. BOCHART, Geogr. Sacr. lib. iv. cap. 19.

ANAMELECH. An idol of the Sepharvites, who are said, in Scripture, to have burned their children in honour of *Adrammelech* and *Anamelech*. Probably they signify the Sun and Moon. Some of the Rabbins represent Anamelech under the figure of a mule; others under that of a quail or pheasant. See **ADRAMMELECH**. 2 Kings, xvii. 31.

ANARGYRES. A name, which the Greek Christians give to two saints, Cosinus and Damianus, whose festival is celebrated on the first of November. These saints were brothers, and both Physicians, and are called *Anargyres*, because they practised Physic merely out of a principle of charity, without any view of interest, or expectation of a fee. The Greeks make mention of a miraculous fountain in Athens, consecrated to these two saints. The fountain never runs but on their festival, immediately after the Priest has begun Mass. In the evening, the fountain is dried up again. RICAUT'S State of the Greek Church, chap. v.

ANATHIEMA [Gr.] signifies originally something set apart, separated, devoted, from *ἀνατίθημι*, *sepono*. Among the Jews, things devoted to destruction could not be redeemed at any rate, as might be done in the case of things devoted to the service of God. If the thing devoted had life, it was to be put to death; if it had not, it was to be destroyed by fire, or some other way. We meet with many instances

Num. xxi.
1, &c.
Deut. vii.
23, &c.
Josh. vi. 7.
1 Sam. xiv.

stances of these Anathemas in the Jewish history. All the cities of the Canaanites, particularly Jericho, were devoted to destruction. Achan fell under the same curse, for having saved some of the plunder of that city, which was to have been destroyed. And Saul would have sacrificed his own son Jonathan, for ignorantly incurring the curse, which he had laid upon those, who should eat or drink whilst he was in pursuit of his victory.

It is also one kind of Excommunication, or cutting off, any person from the communion or privileges of a society.

The *Anathema* differs from simple *Excommunication* in the circumstance of being attended with execrations and curses. It was practised, in the primitive Christian church, against notorious offenders. The form of Anathema, such as that pronounced by Synesius against one Andronicus, is preserved to us, and is as follows. 'Let no church of God be open to Andronicus and his accomplices; but let every sacred temple and sanctuary be shut against them. I admonish both private men and magistrates, neither to receive them under their roof, nor to their table; and Priests more especially, that they neither converse with them living, nor attend their funerals, when dead.' When any one was anathematized, notice was given of it to the neighbouring churches, and sometimes to the churches all over the world, that all churches might confirm and ratify this act of discipline, by refusing to admit such an one to their Communion.

SYNESIUS, Ep. 58.

BINGHAM, Antiq. of the Chr. Ch. B. xiv. Ch. 2. §. 8.

The form of denouncing Anathemas against Heresies and Heretics is very ancient. But, as zeal about opinions increased, and Christians began to set a greater value on trifles, than on the weightier matters of the law; so it grew to be a common practice, to add Anathemas to every point, in which men differed from one another; which arrived at last such a pitch, that, in the council of Trent, a whole body of Divinity was put into canons, and an Anathema fastened to every one of them. See MARANATHA, and EXCOMMUNICATION.

CHRYST. Hom. 17. ad Pop. Antioch.

EVAGR. lib. i. cap. 21.

BINGHAM, Antiq. of the Chr. Ch. B. vii. C. 2. §. 2.

ANCHORETS. A sort of Monks in the primitive Christian church, so called (*ἀπὸ τῶ ἀναχωρείαι*) from their retiring from society, and living in private cells in the wilderness. Such were Paul, and Anthony, and Hilarion, the first founders of the monastic life in Egypt and Palestine. Some of them lived in caves, *ἐν σπηλαιῶσι*, as St Chrysostom tells us the Monks of mount Casius, near Antioch, did; and others in little tents or cells, *ἐν οἰκίσκοις*. When many of these were placed together in the same wilderness, at some distance from one another, they were all called by one common name, *Laura*, which, as Evagrius informs us, differed from a *Cænobium*, or community, in this, that a *Laura* consisted of many cells, divided from each other, where every Monk provided for himself; but a *Cænobium* was but one habitation, where the Monks lived in society, and had all things in common. See MONKS, COENOBITES, and LAURA.

FLUTUS.

ANCULI, and ANCULÆ. [*Lat.*] The gods and goddesses of slaves, whom they prayed to in the miseries of their bondage.

LIVY, and the Roman Historians, in NUMA.

LACTANT. lib. i. c. 21.

ANCYLE. [*Lat.*] A Buckler. The Romans kept a festival in March, called the *Feast of the holy Bucklers*. It was instituted upon the following occasion. In the reign of Numa, a grievous plague afflicted the city of Rome; during which, as the king was passing thro' one of the streets, a Buckler, or *Ancyle*, fell down from Heaven upon him, which he interpreted as a signal of the Divine protection, and laid it up in the temple of Mars: but, that it might never be taken away, he ordered eleven others to be made, so exactly like it, that the holy Buckler could never be distinguished from the other eleven. These Bucklers were kept by twelve Priests, named *Salii*, who, during the festival, carried them thro' the streets of the city, dancing.

OVID. Fall lib. iii. ver. 369.

Ter tonuit sine nube Deus, tria fulgura misit;
Credite dicenti; mira, sed acta, loquor.
A media cælum regione dehiscere cœpit:
Submisere oculos, cum duce, turba, suos.
Ecce levi scutum versatum leniter aura
Decidit: a populo clamor ad astra venit.

Tollit humo munus cæsa prius ille juvenca,
 Quæ dederat nulli colla premenda jugo.
 Idque ancyle vocat, quod ab omni parte recisum est :
 Quaque notes oculis angulus omnis abest.
 Tum, memor imperii sortem consistere in illo,
 Confilium multæ calliditatis init.
 Plura jubet fieri simili cœlata figura ;
 Error ut ante oculos infidiantis eat.

— — — — —
 Jam dederat Saliis (a saltu nomina ducunt)
 Armaque, & ad certos verba canenda modos.

*Thrice the loud thunder rattl'd from on high,
 And lightnings darted in a cloudless sky.
 (Tho' strange the story, yet believe it true.)
 The king, and crowd, beheld th' ætherial blue
 Dispart, and lightly thro' the yeilding air
 Descend a wond'rous buckler, large, and fair.
 With loud acclaim the heav'nly gift they own ;
 But, first, a steer, that ne'er the yoke had known,
 Bleeds at the altar, by the king's command :
 Next, to secure it 'gainst the pilf'ring hand
 Of robbers, and reflecting, that the doom
 Of the world's future mistress, martial Rome,
 Depended on the sacred target's round,
 (The robber's impious purpose to confound)
 He had th' artificers more bucklers frame,
 In workmanship, in size, and shape, the same.*

— — — — —
*These arms the Salii, each revolving year,
 With songs and dances, thro' the city bear.*

Horace intends this feast, in the following stanza.

Nunc est bibendum, nunc pede libero
 Pulsanda tellus, nunc Saliaribus
 Ornare pulvinar Deorum
 Tempus erat dapibus, sodales.

HORAT.
 lib. i, Od.
 xxxvii.

*The season calls for mirth and play ;
 Let's drink, and dance the hours away,
 And crown with Salian feasts the day.*

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}

No one could marry, or set about any business, when these bucklers were carried thro' the city ; and the Historians ascribe the ill success of the Emperor Otho against Vitellius, to his departure from Rome during this festival. The story of these holy bucklers make part of the ornaments engraved on the divine armour of Æneas.

TACITUS,
 Hist. lib. i,
 SUTTON.
 in Othone,
 cap. viii.

Hic exsultantes Salios, nudosque Lupercos,
 Lanigerosque apices, & lapsa ancylia cælo,
 Extuderat.

VIRG. Æn.
 lib. viii, ver.
 663.

*Hard by, the leaping Salian Priests advance,
 And naked thro' the streets the mad Luperci dance,
 In caps of wool. The targets dropp'd from heav'n.*

DRYDEN.

ANDATE or ANDRASTE. The goddess of Victory, among the ancient Britons ; worshipped particularly by the Trinobantes, or people of Essex. They sacrificed captives to this deity, in a grove consecrated to her. Camden conjectures, that possibly the true name of this deity might be *Anarbaith*, an old British word, signifying to *overthrow*.

DIO apud
 Xiphilin.

CAMDEN'S
 Britannia.

D'HERBE-
LOT, Bibl.
Orient.

ANDBERTKEN. [*Arab.*] A book of the Brachmans or Bramins, containing the Religion and Philosophy of the Indians. The word signifies a *Cistern*, out of which they drew *Aqua Vitæ*, or *Water of Life*. It is divided into fifty *Beths*, or treatises, each consisting of ten chapters. A *Giogbi*, or Indian Dervise, named Anbahoumatah, translated it out of Indian into Arabic, under the title of *Merat al Mááni*, the *Mirror of Understanding*, or knowledge: but this book, though translated, is not intelligible, without the help of a Bramin, or Indian doctor.

D'HERBE-
LOT, Bibl.
Orient.

ANDESCHAN. The name of the first *Sacrificator*, established by Nimrod, for the worship of fire: for the Persian *Magi* pretend, that that Prince was of the religion of Zoroaster, and that this first Sacrificator disputed with Abraham about the unity of God, and afterwards persuaded Nimrod to order him to be thrown into a burning furnace, to convince him of the divinity of fire; but that Abraham, protected by God, came off unhurt. What gave occasion to this fable, is this: it is said, in the book of Genesis, that Abraham came out of *Ur* of the Chaldees, which most of our Interpreters take for the proper name of a town; but many of the Rabbins will have the word *Ur*, in that place, to signify *Fire*.

John i. 36, 37.

EUSEB. lib.
iii. c. 1.

HIERO. ad
ver. Vigilant.
Tom. ii. p. 41.

St ANDREW'S DAY. A festival of the Christian church, celebrated on the thirtieth of November, in honour of that Apostle. St Andrew was born at Bethsaida, a city of Galilee, on the lake of Gennesareth; son of Jonas, a Fisherman of that town, and brother of Simon Peter. He had been a disciple of John the Baptist, and followed Jesus, upon hearing his master, one day, call him, as he passed by, *the lamb of God, that taketh away the sins of the world*. After our Saviour's ascension, his Apostles having determined by lot, what parts of the world they should severally take, Scythia, and the neighbouring countries, fell to St Andrew; who, after he had planted the gospel in several places, came to *Patræ* in *Achaia*; where, endeavouring to convert the Proconsul Ægeas, he was, by that governor's order, scourged, and then crucified. The instrument of his martyrdom is said to have been of a peculiar form, namely, in the shape of the letter X, being two pieces of timber crossing each other in the middle. His body was embalmed and decently interred by Maximilla, a lady of great quality and estate. Afterwards, it was removed to Constantinople, by Constantine the Great, and buried in the great Church, which he had built to the honour of the Apostles.

ANFAL [*Arab.*]. The title of a chapter in the Koran. It signifies, *The spoils of the enemies*: concerning which, Mohammed published the following law. *Of all that you shall take from your enemies, the fifth part shall belong to God, to the Prophet, to his relations, to orphans, to the poor, and to pilgrims*. The interpreters differ as to the manner of dividing this fifth part. Some think, that the part, which is attributed to God, is only by way of honour, and as a good augury, or omen, and therefore that the fifth part of the booty is to be subdivided only into five parts, between the prophet, his relations, the orphans, the poor, and the pilgrims; and that, since the death of the prophet, his part is to be applied for the general benefit, or given to the *Iman* or head of the mosque of the place, or added to the other four portions. Others maintain, that this fifth portion is to be subdivided into six parts, according to the express letter of the law, and that the two parts, originally assigned to God and the prophet, are to be employed in repairing and beautifying the temple of Mecca.

In a certain battle, the followers of Mohammed having taken several prisoners, Mohammed held a council of war, to consider how they should be disposed of. Abubecre was for exacting a considerable ransom for them, and sending them home, in hopes they might one time or other become of the number of the Faithful. Omar, and others, considering they were infidels, were for cutting off their heads. Mohammed inclined to the opinion of Abubecre; when the Angel Gabriel brought from Heaven a verse of the Alcoran, full of menaces against *those, who desire the goods of this world in prejudice to the glory of God*. This seemed to condemn the opinion of Abubecre; but the Angel soon after brought this other verse: *Eat, and enjoy, of all the booty, which ye have taken, and obtain as good a ransom of your prisoners as you can: only fear God; for he pardons, and shews mercy*. This law being thus promulged,

promulged, Mohammed demanded a ransom of his uncle, his two nephews, and one of his friends; and the sum, which he required, was so great, that Abbas asked him, if it was reasonable his uncle should be reduced to poverty. Mohammed replied; what is become of the purses of gold, which you put into the hands of your mother, before you left Mecca? Abbas, who thought that affair had been extremely secret, surprized to find that Mohammed had discovered it, immediately took him for a prophet, and embraced his religion: but this did not excuse him from paying the sum demanded of him for his ransom.

D' HERBE-
LOT, Bibli-
olh. Orient.

ANGEL. In Greek *Αγγελος, in Latin *Angelus*, from ἀγγελειν, *nuntiare*, to carry a message or execute an order. It is the name given to those spiritual, intelligent, beings, who are supposed to execute the will of God in the government of the world. The Greeks and Latins acknowledged Angels under the name of *Genii* or *Dæmons*. Hesiod makes them amount to thirty thousand, dispersed all over the earth, to observe the actions of men: and Plato assigns several orders of Dæmons, or Intelligences, in the Heavens, the Earth, the Air, and the subterraneous parts.

Tho' the Jews, in general, believed the existence of Angels, there was a sect among them (the *Sadducees*) who denied the existence of all spirits whatever, God only excepted. Before the Babylonish captivity, the Hebrews seem not to have known the names of any Angel: the Talmudists say, they brought them from Babylon. Tobit, who is thought to have lived at Nineveh some time before the captivity, mentions the Angel *Raphael*; and Daniel, who lived at Babylon, some time after Tobit, has taught us the names of *Michael* and *Gabriel*. In the New Testament, we find only the two latter Angels mentioned by name. It has been questioned, whether the ancient Hebrews paid divine homage to Angels, or not. The form of benediction, which Jacob used in blessing the sons of Joseph (*the Angel, which redeemed me from all evil, bless the lads,*) may seem to imply that they did. But the best Christian expositors deny, that this invocation of Jacob implies any thing like a prayer to the Angel: and the Jewish Rabbins, particularly Maimonides, and the famous Kimchi, openly protest, that they offer no worship to Angels, nor pray to them as mediators and intercessors. The Jewish Rabbins speak of some particular Angels, whom they suppose to have been preceptors to the Patriarchs: thus Adam was under the tuition of Raziël; Shem of Jephïel; Abraham of Zedekiel; Isaac of Raphael; Jacob of Seliel; Joseph of Gabriel, &c. They believe likewise, that there are seventy Angels, who have the name of God, according to the expression in Exodus, *my name is in him*.

Acts xxiii, 8.

Gen. xlviii, 16.

Exod. xxiii, 21.

There are disputes concerning the time, when Angels were created. Some think, that they were created at the same time with the Heavens and the Earth; others think, that they existed long before; and Job seems to favour this opinion, where he says; *where wast thou, when I laid the foundations of the Earth — and all the sons of God shouted for joy?* The Hebrews think they were created upon the second day of the world, and that God consulted with the Angels, when he said, *let us make man in our image*. The Philosophers of the Peripatetic sect believed they were coeval with God, and consequently that they existed from all eternity. The Greek Fathers of the Christian Church were generally inclined to believe they were created before the world. Some few indeed were of a different opinion, among whom is Epiphanius. Nor are the Latin Fathers better agreed. Some of them are inclined to think, that the creation of Angels is described by Moses under the name of *light*; among whom is St Cyril.

Job. xxxviii. ver. 4, 7.

Gen. i, 26.

Voss. de Idolat. lib. i. ch. 7.

Heb. 65.

Tho' it is an universal opinion, that Angels are of a spiritual, incorporeal, nature, yet many of the old Fathers, misled by a passage in Genesis, where it is said, that *the sons of God (or the Angels) saw the daughters of men, that they were fair, and they took them wives of all which they chose*, imagined them to be corporeal, and capable of sensual pleasures.

Gen. vi, 2.

As to the office or employment of Angels, some are said to preside over empires, nations, provinces, cities, and particular persons: these latter are styled *Guardian Angels*. Thus Michael is acknowledged to be the protector of the people of Israel; and the Angel Gabriel speaks of the Angel, who was protector of Persia. St John, according to some of the Fathers, wrote his *Revelations* to the Angels, protectors of the seven churches in *Asia minor*: but others understand, by *Angels*, the *Bishops* of those churches; and Dr Prideaux observes, that the minister of the Synagogue, who

Dan. x, 21

1b. 13.

PRID. Con-
nect. Part i.
Book 6.

Genes. xlviii.

Acts xxii, 15.

Math. xviii,
10.

ORIG. adv.
Cels. lib. v.

AUGUST.
Meditat.
lib. ii. cap. 3.

2 Kings, xix,
35.

2. Sam. xxiv.
ver. 16.

2. Cor. xii, 7.

BUXTORF.
Synag. Jud.

Id. ibid.

POCOCK.
Not. Miscel.
p. 241.

who officiated in offering up the publick prayers, being the mouth of the congregation, delegated by them, as their representative, messenger, or *Angel*, to speak to God in prayer for them, was therefore, in the Hebrew language, called *the Angel of the church*, and that from thence the Bishops of the seven churches of Asia are, by a name borrowed from the synagogue, called the *Angels* of those churches. As to *Guardian Angels*, they are very clearly described in the Old Testament. Jacob speaks of the Angel, who had been his constant guide in all his journies. The Psalmist, in several places, mentions Angels as the protectors of the righteous. In the New Testament, we hear of St Peter's Angel, who set him at liberty. And Jesus Christ enjoins us not to despise little ones, *because their Angels continually behold the face of God*. And this was the unanimous opinion both of the Jews and Pagans. The ancient Christians, as Origen and St Augustin, ascribe to Angels the office of presenting our prayers to God: and the Christians in general agree with the Platonists, that God makes use of the ministry of Angels, to carry his orders, to work miracles, and to foretel future events. We know, that Angels brought the first news to the shepherds of Bethlehem of our Saviour's birth. Besides these, we read of *evil Angels*, the ministers of God's wrath and vengeance; as the *destroying Angel*, the *Angel of death*, the *Angel of Satan*, and the *Angel of the bottomless Pit*. God smote Sennacherib's army with the sword of the *destroying Angel*: he slew the Israelites, David's subjects, with the sword of the *Angel of death*, because that prince, thro' pride in his own power, took the number of his people. The *Angel*, or minister, of *Satan* buffeted St Paul, and laid temptations in his way. The *Angel of the bottomless pit* is the prince of Devils, the same as the *destroying Angel*. In general, good and bad Angels are distinguished by the opposite terms of *Angels of light* and *Angels of darkness*. As to the *Angel of death*, in particular, the Rabbins tell us, that, when he has killed any man, he washes his sword in the water of the house, thereby conveying a mortal quality to it; for which reason, upon the death of any person, they throw away all the water then in the house. This Angel, they say, stands at the bed's head of the dying person, holding a naked sword in his hand, at the point of which hang three drops of gall. The sick man, perceiving the Angel, in a great fright opens his mouth, upon which the three drops fall in, the first of which immediately occasions his death, the second makes him pale and livid, and the third disposes him to be soon reduced to dust. They believe farther, that, when a Jew is buried, the Angel of death seats himself upon his grave, and at the same time the soul of the deceased returns to his body, and sets him upon his legs. Then the Angel, taking an iron chain, half whereof is as cold as ice, and the other half burning hot, strikes the body with it, and separates all the members. He strikes it a second time, and beats out all the bones; then a third time, and reduces the whole to ashes. After this, the good Angels re-unite the parts, and replace the body in the grave.

It is related, in an apocryphal book, called *The Assumption of Moses*, that God required Gabriel to command the soul of Moses out of his body; but that Angel excused himself. Michael likewise declined the task, as also the Angel Zinghiel, who pleaded that he had been preceptor to Moses. At last the Angel Samael undertook the business; but, when he approached that prophet, he was so struck with the lustre of his countenance, that he was obliged to retire. So that God himself was forced to separate the prophet's soul from his body, which he did by giving him a kiss.

The Mohammedans and Persians affirm, that, when a dead person is buried, two evil spirits of a frightful aspect, and black colour, make the dead sit upright in his coffin, and arraign him: if he is found innocent, they suffer him to lie down again and rest in quiet; if not, they give him several blows with a hammer, between the two ears, which occasion incredible pains, and make him cry out terribly.

It is supposed, that there is a subordination of Angels in Heaven, in the several ranks of *Seraphim*, *Cberubim*, *Thrones*, *Dominions*, *Principalities*, &c. Some of the Rabbins reckon four, others ten, orders of Angels, and give them different names, according to their different degrees of power and knowledge. Dionysius the Areopagite, the Jesuit Celert, and many others, have gone so far, as to settle a kind of *Ceremonial*, or rule for the precedency of Angels. The exact number of Angels is no where mentioned in Scripture; but it is always represented as immensely great. Daniel says, that, upon his approach to the throne of the Ancient of Days,

a fiery stream issued and came from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him. Jesus Christ says, that his heavenly father could give him more than twelve legions of Angels, that is more than seventy two thousand: and the Psalmist declares, that the chariots of God are twenty thousand, having thousands of Angels. But these are indefinite numbers, to express a very large one.

Tho' the Angels were originally created all alike good, and obedient to the will of God, yet we read, that some of them kept not their first estate, but fell from their obedience into sin; for which they were expelled from the regions of light, and cast down into Hell, to be reserved in everlasting chains under darkness, until the judgment of the great day. When, and for what offence, these apostate spirits fell from Heaven, are questions impossible to be determined, there being no clear evidence of these points in Scripture. Our Poet Milton makes their crime to be ambition, and rebellion.

— — — — — What time his pride
Had cast him out from heav'n, with all his host
Of rebel Angels; by whose aid aspiring
To set himself in glory above his peers,
He trusted to have equal'd the Most High,
If he oppos'd: and with ambitious aim
Against the throne, and monarchy of God,
Rais'd impious war in heav'n, and battle proud,
With vain attempt. Him the almighty pow'r
Hurl'd headlong, flaming, from th' ætherial sky,
With hideous ruin and combustion, down
To bottomless perdition; there to dwell
In adamant chains and penal fire,
Who durst defy th' Omnipotent to arms.

MILTON'S
Paradise Lost,
Book I. ver.
36.

We find frequent mention of Angels in the Koran; and the Mohammedans assign them different orders and degrees, and different employments both in Heaven and Earth. There is the Angel, who governs the third Heaven, another who governs the fourth, another who governs the sixth, and another who governs the seventh. One presides over Hell; another over marriages: another keeps a register of mens actions. They have likewise the Angel of death, the exterminating Angel, and Guardian Angels. They ascribe a wonderful power to the Angel Gabriel, and believe he is able to descend from Heaven to Earth in the space of an hour, and to overturn a mountain with a single feather of his wing.

D' HERBE-
LOT, Bibl.
Orient.

ANGELITES. A sect of Christian Heretics, which sprung up in the reign of the Emperor Anastasius, and the pontificate of Symmachus, about the year 494; so called from *Angelium*, a place in the city of Alexandria, where they held their first meetings. They were called likewise *Severites*, from one Severus, who was the head of their sect; as also *Theodosians*, from one among them, named Theodosius, whom they made Pope at Alexandria.

NICEPH.
Hist. Eccles.
lib. xviii. cap.
49.

They held, that the Father, Son, and Holy Ghost, are not the same; that none of them exists of himself, and of his own nature, but that there is a common God, or Deity, existing in them all; and that each is God, by a participation of this Deity.

PRATE
Elench. o. l.
Hæres.

ANGERONA. A Pagan deity, whom the Romans prayed to, for the cure of a distemper, called the *Quinsy*, in Latin *Angina*. Pliny calls her the goddess of silence and calmness of mind, who banishes all uneasiness and melancholy; deriving her name à *pellendis Angoribus*. She is represented with her mouth covered, to denote patience and refraining from complaints. Her statue was set up, and sacrificed to, in the temple of the goddess *Volupia*, to shew, that a patient enduring of affliction leads to pleasure. Her festival, named *Angeronalia*, was on the twelfth of the calends of January.

FESTUS.

VALERIUS
FLACCUS.
MABU-
RIUS.
PLINIUS.
SOLINUS.

ANNA PERENNA. A woman deified by the Romans. The fabulous account of this deity is as follows. Anna was the daughter of Belus, and sister of Dido: she fled to Battus, king of Malta, when Jarbas, king of the *Getuli*, attempted

tempted to take Carthage. Not finding herself safe with Battus, on account of the threats of Jarbas, she fled into Italy to Laurentum, where Æneas was settled; who, walking one day along the bank of the river Numicius, met Anna, and conducting her to his house, treated her according to her quality. Lavinia, being jealous of Anna, plotted her destruction; but she, being admonished of it in a dream, escaped to the river Numicius, and, plunging in, became a nymph of that stream.

Corniger hunc cupidis rapuisse Numicius undis
Creditur, & stagnis oculuisse suis.

— — — — —
Ipsa loqui visa est, placidi sum Nympha Numici;
Amne perenne latens, Anna perenna vocor.

OVID. Fast.
lib. 3. ver.
653.

*The swift Numicius seiz'd her as she fled,
And in his stream detain'd the ravish'd maid.*

— — — — —
*Anna my name, the new-made goddess cry'd;
A water-nymph, I stem the chrystal tide.*

The Romans instituted feasts in honour of her, and sacrificed to her, to obtain long life, *annare* & *perennare*. Some think, *Anna* was an old woman of Bovillæ, who brought meat to the people of Rome, in a time of scarcity.

Orta suburbanis quædam fuit Anna Bovillis,
Pauper, sed mundæ sedulitatis anus.
Illa, levi mitra canos redimita capillos,
Fingebat tremula rustica liba manu;
Atque ita per populum fumantia mane solebat
Dividere; hæc populo Copia grata fuit.
Pace domi facta, signum posuere Perennæ,
Quod sibi defectis illa ferebat opem.

Id. ib. ver.
657.

*From near Bovillæ the fam'd Anna came,
A poor, but cleanly, and industrious dame.
A slender fillet bound her snowy hair;
Her trembling hands the homely cates prepare.
These, hot and smoaking, she each morn divides,
With liberal hand, amidst the hungry tribes.
The grateful populace her bounty praise,
And to the friendly dame a statue raise.*

On the festival of Anna Perenna, the young maids took very indecent liberties, and sung obscene songs; the reason of which Ovid gives in the following lines.

Nunc mihi cur cantent, superest, obscœna puellæ,
Dicere; nam coeunt, certaque probra canunt.
Nuper erat Dea facta; venit Gradivus ad Annam,
Et cum seducta talia verba facit.
Mense meo coleris; junxi mea tempora tecum:
Pendet ab officio spes mihi magna tuo.
Armifer armiferæ correptus amore Minervæ
Uror: & hoc longo tempore vulnus alo.
Effice, Dî studio similes coeamus in unum:
Conveniunt partes hæ tibi, comis anus.
Dixerat: illa Deum promisso ludit inani,
Et stultam dubia spem trahit usque mora.
Sæpius instanti, mandata peregrinus, inquit;
Eviētas precibus vix dedit ille manus.
Gaudet amans, thalamosque parat; deducitur illuc
Anna, tegens vultus, ut nova nupta, suos.
Oscula sumpturus, subito Mars adspicit Annam;
Nunc pudor elusum, nunc subit ira, Deum.

Ridet

Ridet Amatores caræ nova Diva Minervæ,
 Nec res hac Veneri gratior ulla fuit.
 Inde joci veteres obscœnaque dicta canuntur:
 Et juvat hanc magno verba dedisse Deo.

OVID. Fast.
 lib. iii. ver.
 675.

*Relate, my muse, why, on these festal days,
 The blushing virgins chant obscenest lays.
 Anna but just her place in heav'n had took,
 When Mars the new-made deity bespoke.
 In the same month our festal honours join:
 Then, serve a god, whose name stands nearest thine.
 Long has my heart with a soft passion strove;
 Minerva's beauty fires my soul to love.
 By you assisted, let me quench my flame:
 The office well becomes thee, courteous dame.
 With promises the amorous god she led,
 And with fond hopes his eager passion fed.
 At length, 'tis done, the goddess yeilds, she cry'd;
 My pray'rs have gain'd the vict'ry o'er her pride.
 With joy the god prepares the golden bed;
 Thither, her face conceal'd, is Anna led.
 Just, on the brink of bliss, she stands confest;
 The disappointed lover is her jest,
 While rage and shame alternate swell his breast.
 The heavenly court applauded the design,
 Nor Venus in the laugh refus'd to join.
 Hence, with obscenities and wanton wit,
 They sing the warriour god by crafty Anna bit.*

ANNUNTIADES. A religious order, instituted in honour of the *Annuntiation*. The first of this kind was founded by seven merchants at Florence, in 1232. The second was a Nunnery at Bourges, founded by Joan, Queen of France, after her divorce from Lewis XII. The third was a Nunnery founded by a Genoese lady, in the year 1600. The fourth, a Friary, founded by Cardinal Torrecremata, at Rome.

ANNUNTIATION. A Christian festival, celebrated on the twenty-fifth of March, in memory of the *Annunciation*, or *tidings*, brought by the angel Gabriel to the Virgin Mary, of the incarnation of Christ.

Luke i, 26,
 &c.

The feast of the *Annuntiation* appears to be of very great antiquity. There is mention made of it in a sermon, which goes under the name of Athanasius. Others carry it up to the time of Gregory Thaumaturgus, because there is a sermon likewise attributed to him upon the same subject. But the best Critics reject both these writings as spurious. However, it is certain, this festival was observed before the time of the council of Trullo, in which there is a canon, forbidding the celebration of all festivals in Lent, excepting the *Lord's day* and the feast of the *Annuntiation*: so that we may date it's original from the VIIth century.

ATHAN.
 Serm. de S.
 Deipara.
 Conc. Trull.
 can. 52.
 BINGHAM,
 Antiq. Chr.
 Ch. B. xx, C.
 8. S. 5.

On this festival, in the Romish church, the Pope performs the ceremony of marrying, or cloistering, a certain number of maidens, who are presented to the Pope, in the church *Della Minerva*, cloathed in white serge, from head to foot, and so muffled up, that they have scarce room to peep out. An officer stands on one side, having in his hand a bason, wherein are small bags, containing notes of fifty crowns for those, who make choice of marriage, and notes of an hundred for those, who choose the veil. The latter are distinguished, after their choice, by garlands of white flowers. Mission, who was present at this ceremony, tells us, that of three hundred and fifty maidens, who were presented to the Pope, thirty-two only chose a religious life.

MISSION,
 Voyage to Ita-
 ly, vol. ii.

ANOMOEANS. The name, by which the *pure Arians* were distinguished, in the IVth century, in contradistinction to the *Semi-Arians*. The word is taken from the Greek ἀνομοῖα, *different, dissimilar*: for the pure Arians asserted, that the Son was of a nature *different* from, and in nothing like, that of the Father; whereas the Semi-Arians acknowledged a *likeness* of nature in the Son, at the same time

that

that they denied, with the pure Arians, the consubstantiality of the word. The Semi-Arians condemned the *Anomæans* in the council of Seleucia, and the *Anomæans*, in their turn, condemned the Semi-Arians in the councils of Constantinople and Antioch, erasing the word *ομοιου*, *like*, out of the *Formula* of Rimini, and that of Constantinople.

ANTELUCAN, in Ecclesiastical History, is applied to the *Assemblies* of the primitive Christians, held early in the morning, *before Day-light*, to avoid the observation of their enemies. Hence it is, that the Heathen, in Minucius, objects to the Christians their nightly assemblies, calling them a sculking generation, that fled from the light, being mute in public, but free in discourse with one another, when they were got into private corners. Tertullian, to shew Christian women the inconvenience of marrying Heathens, asks, what husband will be willing to let his wife rise from his side, and go to the night-assemblies?

BINGHAM, Antiq. Chr. Ch. B. xiii. C. 10. §. 11. MINUC. de Idol. Vanit. TERTULL. ad uxor. lib. ii. cap. 4.

ANTEROS. A Pagan deity, the son of Mars and Venus. Themis had told this goddess, that her son Cupid, or *Eros*, (*Ερως*) would not grow up, till she had another son; which accordingly she had by Mars, and called him *Anteros*, i. e. *Anti-Cupid*. Hence Venus is called, by Ovid, *the mother of two Loves, or Cupids*.

Fast. lib. iv. ver. 1.

— — — Geminorum mater Amorum.

The Athenians erected an altar, and a statue, to Anteros, representing him naked under the form of a beautiful youth, holding two cocks upon his breast, and endeavouring to make them peck his head. It is thought, that the two winged Cupids, which draw the chariot of Venus, in a medal of the Julian family, are Eros and Anteros.

PAUSAN. Attic. i. p. 57, 58. MONTFAUC. Antiq.

Anteros is generally taken for mutual and reciprocal love: but Servius, upon Virgil, understands this deity as the opposite of, or remedy against, love.

COEL. Rhod. 25, 30.

ANTEVORTA. A deity of the Romans, who had the care of what was past, as *POSTVORTA* had of what was to come. See *POSTVORTA*.

ANTHEM. A church-song, performed in cathedral-service. Socrates represents St Ignatius as author of this part of divine service among the Greeks, and St Ambrose among the Latins. The word is taken from the Latin *Antiphona*. See *ANTIPHONY*.

SOCRAT. Hist. Ecclef.

ANTHESPHORIA. [*Gr.*] A festival, anciently celebrated in Sicily, in honour of Proserpine. The word is derived from *ανθος*, a flower, and *φερειν*, to carry away; because Proserpine was forced away by Pluto, as she was gathering flowers.

POLLUX, lib. i. cap. 1.

OVID Met. lib. v. ver. 391.

— — — Quo dum Proserpina luco
Ludit, & aut violas, aut candida lilia carpit,
Dumque puellari studio calathosque finumque
Implet, & æquales certat superare legendo,
Pæne simul visa est, dilectaque, raptaque Diti.

Here, while young Proserpine, among the maids,
Diverts herself in these delicious shades;
While, like a child, with busy speed and care,
She gathers lillies here, and v'lets there;
Whilst first to fill her little lap she strives,
Hell's grizly monarch at the shade arrives;
Sees her thus sporting on the flow'ry green,
And loves the blooming maid, as soon as seen.
His urgent flame impatient of delay,
Swift as his thought he seiz'd the beauteous prey,
And bore her to his footy car away.

Mr MAINWARING.

ANTIESTERIA.

ANTHESTERIA. [Gr.] A festival, anciently celebrated at Athens; in honour of Bacchus. The word is taken from the Greek ἀνθεστίον, *a flower*, because it was customary at that time to offer garlands of flowers to Bacchus. At this festival, the servants were allowed the same liberties as at the Roman *Saturnalia*. They called one of their months from hence ἀνθεστηριον.

ANTHOLOGIUM. [Gr.] In Latin *Florilegium*: The title of a book, used in the Greek church, divided into twelve months, containing the offices, sung throughout the whole year, on the festivals of our Saviour, the blessed Virgin, and other remarkable saints. It is in two volumes: the first contains six months, from the first day of September to the last day of February; the second comprehends the other six months. It is observable, from this book, that the Greek church celebrates Easter at the same time with the church of England; notwithstanding that they differ from us in the Lunar cycle.

Cave, Hist.
Literar.
Dissert. II.

St ANTHONY THE ABBOT'S DAY. A festival of the Romish church on the seventeenth of January. On this day, the Pope, Cardinals, Princes, and even private gentlemen, send their horses and mules, together with their harnesses, to be blessed and sprinkled by the Fathers of his Order. They likewise apply to this saint for the exorcising, and conjuring, and delivering up to the devil, mice, grasshoppers, and other noxious animals.

St ANTHONY OF PADUA'S DAY. A festival in the Romish church on the thirteenth of June. Ribadeinara, in his life of this saint, gives us the following relation. A certain Franciscan novice, throwing off his habit, ran away from the monastery, in which the saint lived, and carried away with him a Psalm-book, written by St Anthony's own hand. The saint, perceiving his book to be stolen, begged of God to restore it to him. In the mean time, the thief, preparing to swim cross a river, met the devil, who commanded him to return to the monastery, and restore the book to St Anthony, threatening to kill him, if he refused; which so terrified the young novice, that he immediately complied, and returning back, gave St Anthony his book again, and continued in a religious course ever after. Hence St Anthony is prayed to, in order to recover stolen goods. It is related of him likewise, that, having wearied himself with labour, and being laid down to sleep, the devil set upon him, and took him so fast by the throat, that he almost choked him: but the saint, invoking the Virgin Mary, and beginning to sing the hymn, *O gloriosa Domina*, his cell was immediately filled with a celestial light; which the devil not being able to endure, immediately departed.

St Anthony is also very famous for his sermons; the most remarkable of which is that, which he preached to a company of fishes. As the audience and sermon are both very extraordinary, I shall set down the account at length. ' *Non curando gli Heretici &c. i. e.* When the Heretics would not regard his preaching, he betook himself to the sea-shore, where the river *Marecchia* disembogues itself into the Adriatic. He here called the fish together in the name of God, that they might hear his holy word. The fish came swimming towards him in such vast shoals, both from the sea and from the river, that the surface of the water was quite covered with their multitudes. They quickly ranged themselves, according to their several species, into a very beautiful congregation, and, like so many rational creatures, presented themselves before him to hear the word of God. St Anthony was so struck with the miraculous obedience and submission of these poor animals, that he found a secret sweetness distilling upon his soul, and at last addressed himself to them in the following words.

ADDISON'S
travels, pag.
49. Edit.
12mo.

' Altho' the infinite power and providence of God (my dearly beloved fish) discovers itself in all the works of his creation, as in the Heavens, in the Sun, in the Moon, and in the Stars; in this lower world, in man, and in the other perfect creatures; nevertheless the goodness of the divine majesty shines out in you more eminently, and appears after a more particular manner, than in any other created beings. For notwithstanding you are comprehended under the name of Reptiles, partaking of a middle nature between stones and beasts, and imprisoned in the deep abyss of waters; notwithstanding you are tossed among billows, thrown up and down by tempests, deaf to hearing, dumb to speech, and terrible
O
' to

‘ to behold: notwithstanding, I say, these natural disadvantages, the divine greatness shews itself in you after a very wonderful manner. In you are seen the mighty mysteries of an infinite goodness. The holy Scripture has always made use of you, as the types and shadows of some profound sacrament.

‘ Do you think that, without a mystery, the first present that God Almighty made to man, was of you, O ye fishes? Do you think that, without a mystery, among all creatures and animals which were appointed for sacrifices, you only were excepted, O ye fishes? Do you think there was nothing meant by our Saviour Christ, that, next to the paschal lamb, he took so much pleasure in the food of you, O ye fishes? Do you think it was by meer chance, that when the redeemer of the world was to pay a tribute to Cæsar, he thought fit to find it in the mouth of a fish? These are all of them so many mysteries and sacraments, that oblige you in a more particular manner to the praises of your Creator.

‘ It is from God, my beloved fish, that you have received being, life, motion, and sense. It is he that has given you, in compliance with your natural inclinations, the whole world of waters for your habitation. It is he that has furnished it with lodgings, chambers, caverns, grottoes, and such magnificent retirements as are not to be met with in the seats of kings, or in the palaces of princes: you have the water for your dwelling, a clear transparent element, brighter than crystal; you can see from its deepest bottom every thing that passes on its surface; you have the eyes of a Lynx, or of an Argus; you are guided by a secret and unerring principle, delighting in every thing that may be beneficial to you, and avoiding every thing that may be hurtful; you are carried on by a hidden instinct to preserve yourselves, and to propagate your species; you obey, in all your actions, works, and motions, the dictates and suggestions of nature, without the least repugnancy or contradiction.

‘ The colds of winter, and the heats of summer, are equally incapable of molesting you. A serene or a clouded sky are indifferent to you. Let the earth abound in fruits, or be cursed with scarcity, it has no influence on your welfare. You live secure in rains and thunders, lightnings and earthquakes; you have no concern in the blossoms of spring, or in the glowings of summer; in the fruits of autumn, or in the frosts of winter. You are not solicitous about hours or days, months or years; the variableness of the weather, or the change of seasons.

‘ In what dreadful majesty, in what wonderful power, in what amazing providence did God Almighty distinguish you among all the species of creatures that perished in the universal deluge! You only were insensible of the mischief that had laid waste the whole world.

‘ All this, as I have already told you, ought to inspire you with gratitude and praise towards the Divine majesty, that has done so great things for you, granted you such particular graces and privileges, and heaped upon you so many distinguishing favours. And since for all this you cannot employ your tongues in the praises of your benefactor, and are not provided with words to express your gratitude; make at least some sign of reverence; bow your selves at his name; give some show of gratitude, according to the best of your capacities; express your thanks in the most becoming manner that you are able, and be not unmindful of all the benefits he has bestowed upon you.

‘ He had no sooner done speaking, but behold a miracle! The fish, as tho’ they had been endued with reason, bowed down their heads with all the marks of a profound humility and devotion, moving their bodies up and down with a kind of fondness, as approving what had been spoken by the blessed Father, St Anthony. The Legend adds, that after many Heretics, who were present at the miracle, had been converted by it, the saint gave his benediction to the fish, and dismissed them.’

ADDISON'S
Travels, p. 49.
Edit. 12mo.

Mr Addison sets down the titles, given to St Anthony, in one of the tablets, hung up to him, as a token of gratitude, by a poor peasant, who fancied this saint had saved him from breaking his neck. The inscription is as follows :

Sacratissimi pufionis Bethlehemetici
 Lilio candidiori Delicio
 Seraphidum foli fulgidissimo;
 Celfissimo sacræ sapientiæ tholo;
 Prodigiorum patratori potentissimo;
 Mortis, Erroris, Calamitatis, Lepræ, Dæmonis,
 Dispensatori, Correctori, Liberatori, Curatori, Fugatori,
 Sancto, sapienti, pio, potenti, tremendo;
 Ægrotorum & Naufragantium Salvatori
 Præsentissimo, tutissimo;
 Membrorum Restitutori, Vinculorum Confractori;
 Rerum perditarum Inventori stupendo;
 Periculorum omnium profligatori
 Magno, Mirabili,
 Ter Sancto,
 Antonio Paduano,
 Pientissimo post Deum ejusque Virgineam Matrem
 Protectori & Sospitatori suo.

That is,

‘ To the thrice holy, Anthony of Padua; delight of the most sacred infant of Beth-
 lehem; whiter than the lilly; the most resplendent sun of the seraphs; loftiest roof of
 sacred wisdom; most powerful worker of miracles; sacred dispenser of death; wise
 corrector of error; pious deliverer from calamity; powerful healer of leprosy; tre-
 mendous driver away of the devil; readiest and safest help in sickness, and in ship-
 wreck; restorer of limbs; breaker of chains; stupendous discoverer of things lost;
 great and wonderful defence against all danger; his most pious Protector and Saviour,
 next under God and his Virgin Mother.’

ANTHROPOMORPHITES. A sect of Heretics, so denominated from *ἀνθρώπου*, *man*, and *μορφή*, *shape*: for they, thro’ great simplicity, taking every thing spoken in scripture of God in a literal sense, particularly that passage in Genesis, in which it is said, that God made man after his own image, imagined him to be in the shape of a man, having real hands, feet, &c.

ANTI-CHRIST. The man of sin, who is to precede the second coming of our Saviour. *Little children*, says St John, *ye have heard, that Anti-Christ shall come.* St Paul, writing to the Thessalonians, describes him thus: ‘ That day (i. e. the second coming of Christ) shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he, as God, sitteth in the temple of God, shewing himself that he is God.—Then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish.’

2 Thess. ch. ii.

The prophet Daniel is said to foretel *Anti-Christ*, under the image of a *horn*, that had eyes, and a mouth that spake very great things; that made war with the saints, and prevailed against them, till the ancient of days came; and, in another place, under that of a *little horn*, that attacked the Heavens itself, and beat down and trampeld on the stars.

Chap. vii. ver. 19, 20.

Chap. viii. ver. 9, 10.

St John, in the *Revelations*, describes *Anti-Christ* as a *beast that ascendeth out of the bottomless pit*—and maketh war with the saints; as a *beast, rising out of the sea, with ten horns, and ten crowns upon his horns, and upon his heads the name of blasphemy.* In another place, he speaks of *the number of the beast*, and says, it is *six hundred, threescore, and six.* The explication of this number has greatly puzzled the Commentators: some take it to be that of the letters in the word **ANTI-CHRIST**, set down according to their numerical value: others discover this number in several other names, as in *Dioclesian*, *Julian the Apostate*, *Luther*, &c.

Revel. xi, and xiii.

The

VICTORI-
NUS, CHRY-
SOSTOM, &c.
HIERON. in
Dan. xi
Aug. de Civit.
Dei, lib. xx.
cap. 19.

The terrible picture of *Anti-Christ*, drawn by St Paul, seemed so like the Emperor Nero, that many of the ancients believed that prince was Anti-Christ, or at least his fore-runner. Others were of opinion, that Nero will rise again, and accomplish all that is said of Anti-Christ in the Scriptures: and St Austin assures us, there were others, who maintained, that Nero was not dead, but still living in some unknown and inaccessible place, and that the effects of his cruelty would one day be felt by God's faithful servants. It is well known, that some Protestants have ascribed the character, given of Anti-Christ by St Paul, to the *Pope*, or bishop of Rome, who, in regard to his pretences to *infallibility*, may be said, in the language of the Apostle, to *sit in the temple of God, shewing himself that he is God*.

Apud EUSEB.
Hist. Eccl. lib.
vi, cap. 6.
TERTULL.
de fuga in per-
secut. cap. 2.
CYPRIAN,
Ep. 56 ad Ti-
barit.
HILAR.
contra Auxen-
tium. n. 5.

Nor are Christians better agreed as to the time, when Anti-Christ will make his appearance. We only know, in general, that he will precede the second coming of Christ. Judas Syrus, who lived in the reign of the Emperor Severus, asserted, that Anti-Christ would soon appear, because the persecution was then carrying on with great heat against the church. Tertullian, who lived about the same time, and St Cyprian, who flourished soon after, believed the coming of Anti-Christ was very near. St Hilary was of opinion, that the progress of Arianism was a fore-runner of Anti-Christ. Abbot Joachim, who lived in the XIIth century, pretended, that Anti-Christ was to appear in the sixtieth year of his time. Arnaud de Ville-neuve said, he would come in 1326: Peter Daillé, in 1789: Cardinal de Cusa, in 1730: John Picus of Mirandola, in 1994: Jerom Cardan, in 1800: and Vincent Ferrier, who lived in the XVth century, wrote to Pope Benedict XIII, that Anti-Christ would appear in a very short time; and that an holy hermit had informed him nine years before, that this enemy of God was then born.

LACTANT.
lib. xvi, cap.
17.
S. HIPPOLY-
TUS.

There is likewise a difference among authors as to the manner of the birth of Anti-Christ. Some say he will be begot by a Devil upon some very corrupt woman: others tell us, that Anti-Christ will be a Devil incarnate, and not a man; that, as Jesus Christ was born of a pure Virgin, Anti-Christ will pretend to the same: but, whereas the son of God assumed real flesh, Anti-Christ will take only the phantom and appearance of flesh. There was a tradition received among the antienis, that he should be born of some Jewish family, and proceed from the tribe of Dan; which is the reason, they say, why St John, in enumerating the tribes of Israel,

Rev. vii, 5, &c.

omits the name of Dan.

ARETAS, in
Apocal. cap.
ix.

LACTANT.
lib. vii, cap. 17.
HIERON. in
Dan. xi.
Ch. 7. ver. 7.
&c.

HIERON.
Ep. ad Aglas.

LACTANT.
de Divino
pretio, lib. vii.
cap. 17, 19.

HIERON. in
Dan. xi. THE-
ODORET &c.

As to the dominion or kingdom of Anti-Christ, he is to lay the foundation of his empire in Babylonia, where he will be born: the Jews will mistake him for the Messiah, and be the first to declare for him. He will begin with attacking the Roman empire, which will then be divided among ten Kings, according to the prophecy of Daniel. After he has subdued Egypt, Ethiopia, and Libya, he will conquer Jerusalem, and fix there the seat of his empire. Then, finding himself master of the Eastern and Western empires, he will apply himself to the destruction of Christ's kingdom. Some of the ancients believe, he will be seated in the churches of Christians, and there receive the adorations of numberless apostates from the Christian faith. The righteous, under the persecution of Anti-Christ, will retire to the mount of Olives, where they will be attacked by this enemy of God. Then Jesus Christ will descend from Heaven, attended by his angels, and preceded by a flame, which nothing will be able to extinguish. The angels will make such a slaughter of the army of Anti-Christ, that their blood shall flow like a torrent in the valley. Anti-Christ himself will come to the top of mount Olivet, where he will be put to death in his own tent, and upon his own throne. See DAGGIAL and ARMILLUS.

ANTI-CHRISTIANS. In general, those, who oppose the doctrines of JESUS CHRIST, or the *Christian religion*.

ANTIDICOMARIANITES. Ancient Heretics, who appeared at Rome towards the end of the IVth century. They held, that Mary, the mother of Jesus, did not preserve her virginity, but had several children by her husband Joseph. They built their opinion on the mention of our Saviour's brothers and sisters in the Gospel.

ANTIMENSIA. A kind of consecrated table-cloth, occasionally used in the Greek church, instead of an altar.

ANTINOMIANS.

ANTINOMIANS. Certain Heretics, who first appeared in the year 1535. They were so called, because they rejected the *Law*, as of no use under the Gospel dispensation. They held, that good works do not further; nor evil hinder; salvation; that the child of God cannot sin; that God never chastises any land for their sins; that murder, adultery, drunkenness, and the like, are no sins in the children of God; that an Hypocrite may have all the graces that were in Adam before his fall; and the like strange opinions. HOSIUS, lib. i. de Hæres.

ANTIPHONY. Alternate singing; as when a congregation, divided into two parts, repeats, or sings, a psalm, or anthem, verse for verse, one after the other. It is opposed to *Symphony*, which is singing jointly, or all together. St Austin carries the original of this way of singing, in the *western church*, no higher than the time of St Ambrose, when it was first introduced into the church of Milan; which example was soon followed by the other western churches. What was the original of it in the *eastern church*, is not so certainly agreed upon by writers either ancient or modern. It was a method of singing so taking and delightful, that it was often used, when only two or three were met together for private devotion: and Socrates particularly remarks of the emperor Theodosius the younger, and his sisters, that they sung alternate hymns together, every morning, in the royal palace. See *PSALMODY*. AUG. Confess. lib. ix. cap. 7.
SOCRAT. lib. vii. cap. 22.
BINGHAM, Antiq. Chr. Ch. B. xiv. C. i. §. 11.

ANTI-TRINITARIANS. The general name of all those, who deny the Christian doctrine of the *Trinity*; but particularly applied to the *Arians* and *Socinians*.

ANTITACTES. Christian Heretics, a branch of the Gnostics. They held, that God was good and just, but that a creature had created evil; that we are therefore to oppose this author of evil, in order to avenge God of his enemy: from hence they had their name, which is derived from the Greek ἀντιτάκταιν, *to oppose*.

ANUBIS. Mercury, worshipped by the Egyptians under the figure of a dog. PLUT. de Is. & Osir.

Omnigenūmque Deūm monstra, & latrator Anubis.

VIRG. Æn. viii. ver. 698.

He is mentioned by Ovid amongst the rest of the Egyptian gods in the following verses.

Inachis ante torum, pompa comitata fuorum,
Aut stetit, aut visa est; inerant lunaria fronti
Cornua, cum spicis nitido flaventibus auro,
Et regale decus; cum qua latrator ANUBIS,
Sanctaque Bubastis, variusque coloribus Apis,
Quique premit vocem, digitoque silentia suadet;
Sistraque erant, nunquamque satis quæsitus Osiris,
Plenaque somniferi serpens peregrina Veneni.

OVID. Met. lib. ix. ver. 686.

*She saw, or thought she saw, before her bed,
A glorious train, and Isis at their head.
Her moony horns were on her forehead plac'd,
And yellow sheaves her shining temples grac'd.
A mitre for a crown she wore on high;
The DOG, and dappled bull, were waiting by;
Osiris, fought along the banks of Nile;
The silent god; the sacred crocodile;
And, last, a long procession marching on,
With timbrels, that assist the lab'ring moon.*

DRYDEN.

Diodorus Siculus tells us, that Anubis, following his father Osiris to war, bore the ensign of a *dog* on his shield; for which reason he was worshipped, after his death, under the figure of a dog.

ARISTOPH.
Interpr. in
Acharnan.

APATURIA [Gr.] An Athenian festival, so called from ἀπατήν, *deceptio*. The Athenians and Bœotians having quarrelled about their boundaries, and their kings, Melanthius and Xanthus, agreeing to decide the matter by single combat, Xanthus was killed in the duel by a stratagem: for, as they were fighting, one appeared behind Xanthus, clad in the black skin of a goat: this when the other complained of as unfair, Xanthus, turning him about to see the person, was killed by his adversary. In memory of this, the Athenians, who believed it was Bacchus, that appeared in a goat-skin, instituted a festival in honour of that god.

This festival continued four days: on the first, those of the same tribe made merry together: on the second, they sacrificed to Jupiter and Minerva: on the third, they admitted such of their young men and maids, as were of age, into their tribes: how the fourth was spent, is uncertain.

Other authors give a different etymology of this festival: they tell us, that, before the young Athenians were admitted into the tribes on the third day, their fathers were obliged to swear they were their own children; and that, till then, they were supposed to be, as it were, without fathers: whence they derive the name from ἀπαίτορες. Xenophon, on the other hand, informs us, the relations and friends met on this occasion, and joined with the fathers of the young persons, who were to be admitted into the tribes; and that the festival took its name from thence; the α in ἀπατέρια not being *privative*, but having the signification of ὁμᾶ together.

EUSEB. lib. v.
cap. 13.

AUGUST. de
Hæref. cap.
23.
EUSEB. lib. v.
cap. 12.

1 John. iv, 3.

APELLÆANS. Christian Heretics in the II^d century, so called from Apelles, a disciple of Marcion. They affirmed, that Christ, when he came down from Heaven, received a body, not from the substance of his mother, but from the four elements; which, at his death, he rendered back to the world, and so ascended into Heaven without a body. With the Gnostics and Manichees, likewise, they held two principles, a good and a bad god: they gave the prophets the lye, affirming that they contradicted each other: and lastly, with the Sadducees and others, they denied the resurrection of the flesh.

They erased that passage of St John, which so plainly condemned their error: *every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God.*

A. D. 535.

PRATEOLUS,
Elench.
Hæref

APHTHARTODOCITES. Christian Heretics in the VIth century, so called from ἀφθάρσις, *incorruptible*, and δοκέω, *to judge*, because they held, that the body of JESUS CHRIST was incorruptible, and not subject to death. They were a branch of the *Eutychians*, and sworn enemies of the Council of Chalcedon. This Heresy infected many persons of the first rank, and, among the rest, the Emperor Justinian, who endeavoured, in vain, by his edicts, to bring over the clergy to his opinion.

HEROD. lib,
iii. cap. 27.
DIOD. lib. i.
PLIN. lib.
viii.

APIS. An Egyptian divinity, called by the Greeks *Epaphus*. He was worshipped under the shape of an ox. He received extraordinary honours during his life, but greater after his death. For then Egypt put on a general mourning; and his funeral was celebrated with incredible magnificence. Under Ptolemy Lagus, Apis being dead, the expence of burying him amounted to above 500,000 crowns. After his death, the Egyptians looked out for a successor. The marks, by which they distinguished him, were, a white spot on his forehead, in the shape of a half-moon; on his back the figure of an eagle, and on his tongue that of a beetle. When they had found him, their mourning was turned into joy; and they brought the new deity to Memphis, where he was installed with great ceremony.

The Egyptians sacrificed bulls to Apis, in the choice of which they were so scrupulous, that, if they found but a single black hair upon them, they judged them to be improper victims. When they had found a beast without blemish, they sacrificed him to Apis, and, cutting off his head, they carried it into the market, and sold it to some Grecian, if they met with any; if not, they threw the head into the river with this form of execration; *May the evils, hanging over the heads of the persons now sacrificing, or the Egyptians in general, fall upon this head.*

HEROD. lib.
ii.

They worshipped Osiris under this shape, because his soul, they said, migrated into a bull, and by a successive transmigration passed from one into another; which was the reason that, as often as one died, they looked out for a successor.

The golden calf, which Aaron made for the Israelites in the wilderness, and the calves, set up by Jeroboam to be worshipped by the ten tribes, were plainly borrowed from the superstitious adoration, paid by the Egyptians to their god Apis. Some have thought, that the Patriarch Joseph was worshipped by the Egyptians under the name of Apis: for the Egyptians say, that Apis was a king of Memphis, who provided food for his subjects during a very great famine; which agrees very well with the story of Joseph.

Vossius, de
Idolol. lib. ix

APOCALYPSE, or THE REVELATION of St JOHN. A canonical book of the New Testament. It was written, according to Irenæus, about the year 96 of Christ, in the island of Patmos, whither St John had been banished by the Emperor Domitian. But Sir Isaac Newton places the writing this book earlier, viz. in the time of Nero. Some attribute this book to the Arch-Heretic Cerinthus: but the ancients unanimously ascribed it to John, the son of Zebedee, and brother of James. This book has not at all times been esteemed canonical. There were many churches of Greece, as St Jerom informs us, which did not receive it; neither is it in the catalogue of canonical books, prepared by the Council of Laodicea, nor in that of St Cyril of Jerusalem: but Justin, Irenæus, Origen, Cyprian, Clemens of Alexandria, Tertullian, and all the Fathers of the fourth, fifth, and following centuries, quote the Revelations as a book then acknowledged to be canonical. The Alogians, Marcionites, Cerdonians, and even Luther himself, rejected this book: but the Protestants have forsaken Luther in this particular; and Beza has strongly maintained against his objections, that the Apocalypse is authentic and canonical.

Newton: on
the Prophe-
cies.

EUSEB. lib.
iii. cap. 28.

The Apocalypse consists of twenty-two chapters. The three first are an instruction to the Bishops of the seven churches of Asia Minor; viz. Ephesus, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, and Laodicea. The fifteen following chapters contain the persecutions, which the church was to suffer from the Jews, Heretics, and Roman Emperors, particularly Dioclesian, Maximian, Herculus, Severus, Maxentius, Maximinus, Licinius, and Julian the Apostate. Next, St John prophesies of the vengeance of God, which he will exercise against those persecutors, against the Roman empire, and the city of Rome, which he describes under the name of Babylon, the great whore, seated upon seven hills. In the last place, the xix, xx, xxi, xxii, chapters describe the triumph of the church over its enemies, the marriage of the lamb, and the happiness of the church triumphant.

Sir Isaac Newton (I have observed) is of opinion, that the Apocalypse was written earlier than the reign of Domitian, viz. In the time of Nero. He alledges the sense of the earliest commentators, and the tradition of the churches of Syria, preserved to this day in the title of the Syriac version of that book; which is this. *The Revelation, which was made to John the Evangelist by God, in the island of Patmos, into which he was banished by Nero the Cæsar.* This opinion, he tells us, is farther confirmed by the allusions in the Apocalypse to the temple, and altar, and holy city, as then standing; as also by the style of it, which is fuller of Hebraisms than his gospel, whence it may be inferred, that it was written when John was newly come out of Judea. It is confirmed also by the many false Apocalypses ascribed to the apostles, and which appeared in the Apostolic age: for Caius, who was contemporary with Tertullian, tells us, that Cerinthus wrote his *Revelation* in imitation of St John's; and yet he lived so early, that he opposed the apostles at Jerusalem twenty-six years before the death of Nero, and died before St John. To these reasons he adds another; namely that the Apocalypse seems to be alluded to in the Epistles of St Peter, and that to the Hebrews; and, if so, must have been written before them. The allusions, he means, are the discourses concerning the high-priest in the heavenly tabernacle; the *αἰὲς αἰῶνες*, or *Millennial rest*; the *Earth, whose end is to be burned*, &c. Whence this learned author is of opinion, that Peter and John staid in Judea and Syria, till the Romans made war upon their nation, that is, till the twelfth year of Nero; that they then retired into Asia, and that Peter went from thence by Corinth to Rome; that the Romans, to prevent insurrections from the Jews among them, secured their leaders, and banished St John into Patmos, where he composed his *Apocalypse*; and that, very soon after, the Epistle to the Hebrews, and those of Peter, were written to the churches, with reference to this prophecy, as what they were particularly concerned in.

NEWTON
on the Pro-
phesies, pag.
235, &c.

EUSEB. lib.
iii. cap. 28.

EPIST. HEB.
ref. 28.

NEWTON
ibid. pag. 251.

‘ It is a part of this prophecy, that it should not be understood before the last age of the world ; and therefore it makes for the credit of the prophecy, that it is not yet understood. — The folly of interpreters has been to foretel times and things by this prophecy, as if God designed to make them prophets. By this rashness they have not only exposed themselves, but brought the prophecy also into contempt. The design of God was much otherwise. He gave this, and the prophecies of the Old Testament, not to gratify mens curiosities, by enabling them to fore-know things, but that, after they were fulfilled, they might be interpreted by the event, and his own providence, not the interpreters, be then manifested thereby to the world. — There is already so much of the prophecy fulfilled, that as many as will take pains in this study, may see sufficient instances of God’s providence — Amongst the interpreters of the last age, there is scarce one of note, who has not made some discovery worth knowing; and thence I gather, that God is about opening these mysteries.

NEWTON,
ibid. pag. 254.

‘ The Apocalypse of John is written in the same style and language with the prophecies of Daniel, and hath the same relation to them, which they have to one another; so that all of them together make but one consistent prophecy,’ pointing out the various revolutions that should happen both to the church, and the state, and at length the final destruction and downfall of the Roman empire.

PRATEOL.
Elenc. Hæref.

APOCARITÆ. [*Lat.*] Heretics, in the III^d century, sprung from the Manichæan sect. They held, that the soul of man was of the substance of God.

JUSTIN.
Novel. vi. cap.
ii.

BINGHAM.
Antiq. Chr.
Ch. B. iii. C.
xiii. §. vi.

APOCRISARIUS [*Lat.*] In antiquity, a sort of resident in an imperial city, in the name of a foreign Church or Bishop, whose office was to negotiate, as Proctor, at the Emperor’s court, in all Ecclesiastical causes, in which his principals might be concerned. The institution of the office seems to have been in the time of Constantine, or not long after, when, the Emperors being become Christian, foreign churches had more occasions to promote their suits at court than formerly. However we find it established by law in the time of Justinian. In imitation of this officer, almost every monastery had it’s *Apocrisarius*, or resident, in the imperial city.

The title and quality of *Apocrisary* became at length appropriated to the Pope’s agent, or Nuntio, as he is now called; who resided at Constantinople, to receive the Pope’s dispatches, and the Emperor’s answers. The word is formed from ἀποκρίναι, to answer.

APOCRYPHAL BOOKS. Such books, as are not admitted into the canon of Scripture, being either not acknowledged as divine, or rejected as heretical and spurious.

AUGUST. de
Civit. Dei.
lib. xv.

HIERON.
Epist. vii, ad
Lectam.

EPIPH. de
Ponderib. &
Mensur.

The word is derived from the Greek ἀποκρύπτειν, which signifies to *hide* or *conceal*. Suidas, and Eustathius, call the books of the Phœnicians *Apocryphal Books*, i. e. secret and mysterious: but it is not certain, why those books, which are not comprehended in the canon of Scripture, and which nevertheless are esteemed by some as sacred, are called *Apocryphal*. St Austin pretends, they are so called, because their original was *unknown* to the Fathers of the first ages. St Jerom calls those books *Apocryphal*, which do not belong to the authors, whose names are prefixed to them, and which contain dangerous forgeries. In other places, he seems to restrain the word *Apocryphal* to the books of Heretics, and it is in this sense Pope Gelasius understands it in his Decretal. Others say, the *Apocryphal* books were so called, because they were concealed, and not read commonly or in public; others, that they were so named, because they deserve to be concealed, or buried in oblivion. St Epiphanius seem to have had a peculiar notion of the original of this title, when he says, that *the books of Wisdom and Ecclesiasticus are not reckoned among the sacred writings, because they were not deposited in the Ark of the covenant*. By the *Ark of the covenant*, it is probable he means the arc or chest, in which the Jewish archives were preserved in the temple, there being no *Ark of the covenant*, according to Josephus, in the second temple. Hence some have said, that the *Apocryphal* books are so called ἀπὸ τῆς κρύψεως, because they were not contained in the chest, in which the sacred writings were deposited.

The Apocryphal books, according to the VIth article of the church of England, are ;

The third book of Esdras.
 The fourth book of Esdras.
 The book of Tobias.
 The book of Judith.
 The rest of the book of Esther.
 The book of Wisdom.
 Jesus the Son of Sirach.

Baruch the Prophet.
 The Song of the three Children.
 The History of Susanna.
 — — — of Bel and the Dragon.
 The prayer of Manasses.
 The first book of Maccabees.
 The second book of Maccabees.

which yet (in the language of the article) *the church doth read, for example of life and instruction of manners; but it doth not apply them to establish any doctrine.*

It is not pretended that these books were ever received by the Jews, or so much as known to them. None of the writers of the New Testament cite or mention them: neither Philo, nor Josephus, speak of them. The Christian church was for some ages an utter stranger to these books. Origen, Athanasius, Hilary, Cyril of Jerusalem, and all the Orthodox writers, who have given catalogues of the canonical books of Scripture, unanimously concur in rejecting these out of the canon.

APOLLINARIANS. Heretics in the IVth century, so called from their leader Apollinarius, Bishop of Laodicea. They maintained, that there was no intelligent soul in Jesus Christ, and that the divinity, joined to the humanity, supplied the place of a soul. They went still farther, and affirmed, not only that there was but one nature in Jesus Christ, but even that the flesh of Jesus Christ was of the same nature with the divinity. They added, that this flesh partook not of the womb of the Virgin Mary, but that it only passed through it, as through a canal. Some of them even said, that Jesus Christ brought it with him from Heaven; whence it followed, that the body of Jesus Christ was impassive and immortal, and that his birth, death, and resurrection, were only in appearance. The sect of the Apollinarians subsisted at Antioch, till the pontificate of Theodosius, who governed the church of Antioch from the year 416 to 428. This Bishop re-united them to the communion of the church. Socr. Hist. lib. ii, cap. 46.
Socr. Hist. lib. vi, cap. 25.

APOLLO. The Heathen god of Physic, Music, Archery, and Divination. The ancient Pagans worshipped the Sun under this name. The mythological account of this deity is as follows. Apollo was the son of Jupiter and Latona: by Jupiter the Mythologists understand the creator of the world; by Latona, the matter, out of which the universe was formed; and by the birth of Apollo, or the Sun, the production of light at the creation. He was the god of Physic, because the production of plants is occasioned by the Sun: of Divination, because the Sun enlightens and discovers every thing: of Music, because the Sun, according to the doctrine of Orpheus and Pythagoras, by regulating the heavenly motions, is supposed to produce that harmony, which we call the *Music of the spheres*; and lastly, of Archery, because the Sun shoots forth his rays, like so many darts, around him. Voss. de Idolol. lib. ii, cap. 12.

The Poets tell us, that, before his birth, Juno begged of the Earth, that she would not afford Latona a place to bring forth in. The Earth promised to exclude her from all places, except the island Delos, which then floated up and down, and was generally covered with water. But Neptune, taking pity of Latona, fixed the island, and made it rise above the surface of the sea. Here Apollo was born, and had from hence the name of Delius.

Latonam——cui maxima quondam
 Exiguam sedem paritura terra negabat.
 Nec cælo, nec humo, nec aquis, Dea vestra recepta est.
 Exul erat mundi; donec miserata vagantem,
 Hospita tu terris erras, ego, dixit, in undis,
 Instabilemque locum Delos dedit.

Ovid. Met.
 lib. vi. ver.
 183.

*To her, in travel, the whole spacious earth
 No room afforded for her spurious birth.
 Not the least part, in Earth, in Heaven, or Seas,
 Wou'd grant your out-law'd goddess any ease.
 Till, pitying her's from his own wandering case,
 Delos, the floating island, gave a place.*

Q

CROXAL.
 Jupiter

Jupiter having killed Æsculapius, the son of Apollo, with thunder, for restoring Hippolitus, the son of Theseus, to life; Apollo, to be revenged, killed the Cyclopes, who forged Jupiter's thunder. Jupiter, enraged, banished Apollo from Heaven, and deprived him of his divinity for some years. Apollo wandered up and down distressed, and, that he might not perish with hunger, hired himself to Admetus, King of Theffaly, and became his herdsman. Hence he was esteemed the god of shepherds.

TIBULL.
lib. ii. Eleg.
iii. ver. 11.

Pavit & Admeti tauros formosus Apollo;
Nec cithara, intonsæ profueruntque comæ.

*Spite of his charming lyre, and flowing hair,
Admetus' herds were beauteous Phæbus' care.*

During his abode on earth, he fell in love with Daphne, whom he metamorphosed into a laurel.

OVID. Met.
lib. i. ver.
452.

Primus Amor Phœbi Daphnè Peneia, quem non
Fors ignara tulit, sed sæva Cupidinis ira.

Ver. 474.

Protinus alter amat, fugit altera nomen amantis,
Silvarum latebris, captivarumque ferarum
Exuviis gaudens, innuptæque æmula Phœbes.
— — — — — fugit ocyor aura

Ver. 502.

Illa levi.

Ver. 530.

Auctaque forma fuga est; sed enim non sustinet ultra
Perdere blanditias juvenis Deus; utque movebat
Ipse Amor, admissio sequitur vestigia passu.

Ver. 543.

Viribus absumptis expalluit illa, citæque
Viçta labore fugæ, spectans Peneidas undas,
Fer, Pater, inquit, opem, si flumina numen habetis.
Vix prece finita, torpor gravis alligat artus;
Mollia cinguntur tenui præcordia libro:
In frondem crines, in ramos bracchia crescunt:
Pes modo tam velox, pigris radicibus hæret:
Ora cacumen habet; remanet nitor unus in illa.
Hanc quoque Phœbus amat.

*The first and fairest of his loves, was she,
Whom not blind fortune, but the dire decree
Of angry Cupid forc'd him to desire:
Daphne her name, and Peneus was her sire.*

*Th' enamour'd deity pursues the chace;
The scornful dam'sel shuns his loath'd embrace;
In hunting beasts of prey her youth employs,
And Phæbe rivals in her rural joys.*

*She, urg'd by fear, her feet did swiftly move,
But he more swiftly, who was urg'd by love.*

*The nymph grew pale, and in a mortal fright,
Spent with the labour of so long a flight;
And now, despairing, cast a mournful look
Upon the streams of her paternal brook:
Oh! help, she cried, in this extremest need,
If water-gods are deities indeed.
Scarce had she finish'd, when her feet she found
Benumb'd with cold, and fasten'd to the ground:
A filmy rind about her body grows;
Her hair to leaves, her arms extend to boughs:*

*The nymph is all into a laurel gone;
The smoothness of her skin remains alone.
Yet Phæbus loves her still.*

DRYDEN.

Hence the laurel became sacred to Apollo; for which the Mythologists assign two reasons: the one is, that, as this deity always retains his youth, so the laurel always retains it's leaves: the other is, that the laurel, as well as the Sun, is of a hot and fiery nature.

Voss. de
Idol. lib. ii,
cap. 12.

Hyacinthus, whom he had imprudently killed by a quoit, was transformed by him into the flower, which bears his name.

Tollere Tænarides Orbem properabat; at illum
Dura percussio subiecit ab aëre tellus
In vultus, Hyacinthe, tuos: expaluit æque,
Ac puer, ipse Deus, collapsosque excipit artus.

OVID. Met.
lib. x. ver. 183.

— — — — —
Ecce cruor, qui fusus humi signaverat herbam,
Definit esse cruor; Tyrioque nitentior ostro
Flos oritur; formamque capit, quam lilia; si non
Purpureus color huic, argenteus esset in illis.

Ver. 210.

*Scarce was it fall'n, when with too eager hand
Young Hyacinth ran to snatch it from the sand:
But the curst orb, which met a stony soil,
Flew in his face with violent recoil.
Both faint, both pale and breathless now appear,
The boy with pain, the amorous god with fear.
He ran, and raised him bleeding from the ground.*

— — — — —
*Behold, the blood, which stain'd the verdant field,
Is blood no longer; but a flow'r full blown
Far brighter than the Tyrian scarlet shone;
A lilly's form it took; it's purple hue
Was all that made a difference to the view.*

OZELL.

The parents of Hyacinthus would have revenged the death of their son on it's author: but Apollo fled to Troas, where he met with Neptune, who was banished likewise from Heaven, for having conspired against Jupiter. They both repaired to Laomedon, who was then building Troy, and were employed by him in raising the walls. But Laomedon refusing to pay them the price they had agreed for, they revenged themselves on him, and Neptune spread a deluge over his country, whilst Apollo sent a plague among his subjects.

— — novæ primum moliri mœnia Trojæ
Laomedonta videt — — — — —
Cumque tridentigero tumidi genitore profundi,
Mortalem induitur formam, Phrygioque tyranno
Ædificant muros, pacto pro mœnibus auro.
Stabat opus; pretium rex inficiatur, & addit
Perfidia cumulum falsis perjuris verbis.
Non impune feres, rector maris inquit, & omnes
Inclinavit aquas ad avaræ littora Trojæ.

OVID. Met.
lib. xi. ver.
200.

— — — — — *aspiring thoughts the king employ,
To found the lofty tow'rs of future Troy.*

— — — — —
*Which Phæbus seeing, with the Trident-god,
Who rules the swelling surges with his nod,
Assuming each a mortal shape, combine
At a set price to finish his design.
The work was built; the king their price denies,
And his injustice backs with perjuries.*

This

*This Neptune cou'd not brook, but drove the main,
A mighty deluge, o'er the Phrygian plain.*

CROXAL.

Voss. de
Idolol. lib. i,
cap. 16.

The truth of the story, according to Vossius, is this: Laomedon, designing to build the walls of Troy, made use of the sacred treasures laid up in the temples of Apollo and Neptune, with a promise of restoring a like sum after the walls were finished: but he broke his word; whence it may be said, in the language of Horace,

HORAT.
lib. iii, Od.
iii.

Mercedē pacta destituit DEOS.

Jupiter, in the mean time, being appeased, restored Apollo to Heaven and his divinity, where he resumed his office of lighting the world. On Earth, he gave oracles, particularly at *Delphi*; where his priests returned answers, sitting on a tripod, covered with the skin of the serpent Python, formerly slain by Apollo.

OVID. Met.
lib. i, ver. 438.

— — — —te quoque, maxime Python,
Tum genuit; populisque novis, incognita serpens,
Terror eras; tantum spatii de monte tenebas.
Hanc Deus arcitenens, & nunquam talibus armis
Ante, nisi in damis capreisque fugacibus, usus,
Mille gravem telis, exhausta pæne pharetra,
Perdidit, effuso per vulnera nigra veneno.

— — — — She brought to light
Thee, Python, too, the wondring world to fright:
So monstrous was his bulk, so large a space
Did his vast body, and long train, embrace.
Whom Phæbus basking on a bank espy'd;
'Ere now the god his arrows had not try'd,
But on the trembling deer, or mountain-goat;
At this new quarry he prepares to shoot.
Tho' every shaft took place, he spent the store
Of his full quiver; and 'twas long before
Th' expiring serpent wallowed in his gore. }

DRYDEN.

Apollo invented the art of singing, and having vanquished the Satyr Marsyas, who had challenged him to sing, stripped the skin over his ears.

OVID. Met.
lib. vi. ver.
383.

— — — — Satyri reminiscitur alter;
Quem Tritoniaca Latoüs arundine victum
Adfecit pœna. Quid me mihi detrahis, inquit?
Ah, piget; ah, non est, clamabat, tibia tanti.
Clamanti cutis est summos derepta per artus.
Pelle micant venæ; salientia viscera posses,
Et perlucentes numerare in pectore fibras.

— — — — Another pictures to their view
The satyr's fate, whom angry Phæbus slew;
Who, rais'd with high conceit, and puff'd with pride,
At his own pipe the skillful god defy'd.
Why do you tear me from myself, he cries?
Ah cruel! Must my skin be made the prize?
This for a silly pipe? He roaring said;
Mean while his skin from off his limbs was flay'd.
All bare and raw, one large continued wound,
With streams of blood his body bath'd the ground.
The blueish veins their trembling pulse disclos'd,
The stringy nerves lay naked and expos'd.

CROXAL.

In like manner, Midas, King of Phrygia, being constituted judge between Apollo and Pan, which could play best on their instrument, and deciding it against Apollo, immediately had a pair of ass's ears clapped to his head.

Judicium, sanctique placet sententia montis
 Omnibus : arguitur tamen atque injusta vocatur
 Unius fermone Midæ : nec Delius aures
 Humanam stolidas patitur retinere figuram ;
 Sed trahit in spatium, villisque albensibus implet,
 Instabilesque imo facit, & dat posse moveri.
 Cætera sunt hominis ; partem damnatur in unam,
 Induiturque aures lente gradientis afelli.

OVID. Met.
 lib. xi. ver.
 173.

*All with applause the rightful sentence hear'd ;
 Midas alone dissatisfy'd appear'd.
 To him unjustly giv'n the judgment seems,
 For Pan's barbaric notes he most esteems.
 The Lyric god, who thought his untun'd car
 Deserv'd but ill a human form to wear,
 Of that deprives him, and supplies the place
 With some more fit, and of an ampler space.
 Fix'd on his noddle an unseemly pair,
 Flaggings, and large, and full of whiteish hair,
 Without a total change from what he was,
 Still in the man preserve the simple ass.*

CROXAL.

Apollo instructed the nine Muses, the daughters of Jupiter and Mnemosyne, in singing and Poetry : they resided, together with Apollo, on mount Parnassus.

This deity is represented as a beardless youth, with flowing hair, crowned with laurel, and holding a bow and arrows in his right hand, and a harp in his left. When he appears as the Sun, he rides in a chariot drawn by four horses. His peculiar excellencies consisted in the use of the bow, the knowledge of Physic, the invention of Music, and the art of Divination. He boasts of these qualifications in his courtship of Daphne.

per me quod eritque, fuitque,
 Estque, patet : per me concordant carmina nervis :
 Certa quidem nostra est ; nostra tamen una sagitta
 Certior, in vacuo quæ vulnera pectore fecit.
 Inventum medicina meum est, opiferque per orbem
 Dicor, & herbarum subjecta potentia nobis.
 Hei mihi, quod nullis amor est medicabilis herbis !

OVID. Met.
 lib. i. ver. 518.

— — — — *What shall be,
 Or is, or ever was, in fate I see :
 Mine is th' invention of the charming Lyre ;
 Sweet notes and heavenly numbers I inspire.
 Sure is my bow, unerring is my dart,
 But, ah ! more deadly his, who pierc'd my heart.
 Med'cine is mine ; what herbs and simples grow }
 In fields and forests, all their pow'rs I know, }
 And am the great Physician call'd below.
 Alas ! that fields and forests can afford
 No remedies to heal their love-sick lord !*

DRYDEN.

We have a beautiful picture given us of this deity, and his retinue, drawn by the masterly hand of the prince of Latin Poets.

Qualis ubi hybernæ Lyciam, Xanthique fluentæ,
 Deserit, ac Delum maternam invisit Apollo,
 Instauratque choros ; mixtique altaria circum
 Cretesque Dryopesque fremunt, pictique Agathyrsi ;
 Ipse jugis Cynthi graditur, mollique fluentem
 Fronde premit comam fingens, atque implicat auro :
 Tela sonant humeris.

VIRG. Æn.
 lib. iv. ver.
 143.

*As when from Lycia, bound in wintry frost,
Where Xanthus' streams enrich the smiling coast,
The beauteous Phæbus in high pomp retires,
And hears in Delos the triumphant choirs.
The Cretan crowds, and Dryopes advance,
And pointed Scythians round his altars dance :
Fair wreaths of vivid bays his head infold,
His locks bound backward and adorn'd with gold.
The god majestic moves o'er Cynthus' brows,
His golden quiver rattling as he goes.*

Mr P I T.

The most famous temple of this god was at Delphi in Bœotia ; and all nations vied with each other in sending extraordinary presents thither. Cræsus, King of Lydia, gave a thousand ingots of gold for an altar ; and Phalaris, the tyrant of Agrigentum, made a present of a brazen bull. He was worshipped with great veneration by the Falisci, on a mountain called Soraacte, where his priests were of such sanctity and purity of life, that they could walk upon burning coals without being hurt by them.

*Summe Deûm, & sancti custos Soraactis, Apollo,
Quem primi colimus, cui pineus ardor acervo
Pascitur, & medium freti pietate per ignem
Cultores multa premimus vestigia pruna.*

VIRG. ÆN.
lib. xi. ver.
785.

*O patron of Soraactes' high abodes,
Phæbus, the ruling pow'r among the gods,
Whom first we serve ; whole woods of unctuous pine
Are fell'd for thee, and to thy glory shine ;
By thee protected, with our naked soles,
Thro' flames unsing'd we march, and tread the burning coals.* DRYDEN.

This deity has full employment in Homer, particularly under the notion of the Sun : in which character he causes a plague in the heat of summer :

Τὸ δ' ἔκλυε Φοῖβος Ἀπόλλων·
Ἢ δὲ καὶ ἐλύμπιοι καρχήνων χροόμενοι κῆρ,
Τοξ' ὠμίσιν ἔχον, ἀμνηρεφέα τε φαρέτην.
Ἐκλαγξαν δ' ἄρ' οἱσὶ ἀπ' ὠμων χωρόμενοι,
Ἀυτὸς κινηθέντι· ὁ δ' ἦν πυκτὶ εὐκωός·
Ἐξεί' ἔπει' ἀπώρευθε νεων, μετὰ δ' ἰὸν ἔηκε·
Δανὴ δ' κλαγγὴ γενεὶ' ἀργυρέοιο βιοῖο.
Οὐρῆας μὲν πρῶτον ἐπώχετο, καὶ κῶνας ἀργύς·
Ἀυτὰρ ἔπει' αὐτοῖσι βίλας ἔχε πευχές ἀφίεις,
Βαλλ'.

HOM. II. i.
ver. 43.

*The fav'ring power attends,
And from Olympus' lofty top descends.
Bent was his bow, the Grecian hearts to wound ;
Fierce as he moved, his silver shafts resound.
Breathing revenge, a sudden night he spread,
And gloomy darkness rosw'd around his head.
The fleet in view, he twang'd his deadly bow,
And hissing fly the feather'd fates below.
On mules and dogs th' infection first began,
And last the vengeful arrows fix'd in man.*

Mr P O P E.

The meaning of which, taken out of the language of Poetry, is, that, in the tenth year of the siege, a pestilence happened, occasioned perhaps by immoderate heats and gross exhalations. Under the same character, Apollo discovers in the morning the slaughter made the night before.

᾽Ουδ' ἀλαοσκοπὴν εἶχ' ἀργυρότοξ' Ἀπόλλων-----
 ᾽Ωρσεν δὲ Θρήνων βυληρόρον Ἱπποχρόν' α,
 ᾽Ρησε ἀνεψιδὸν ἐοδλόν' ὃ δ' ἔξ ὕπνου ἀνοράσας,
 ᾽Ως ἰδὲ χῶρον ἔρημον ὅθ' ἔσασαν ὠκίεες ἵπποι, &c.

Ibid. II. x.
 ver. 515.

*Swift to the Trojan camp descends the pow'r,
 And wakes Hippocoon in the morning hour - - -
 He rose, and saw the field deform'd with blood,
 An empty space, where late the coursers stood.*

Mr POPE.

Nor is he introduced, with less propriety, dazzling the eyes of the Greeks, and shaking his *ægis* in their faces.

----- κρταῶπα ἰδὼν Δαναῶν ταχυπύλων
 Σείσ'.

Ibid. II. xv.
 ver. 320.

----- aloft he shakes it in the skies,
 Shouts in their ears, and lightens in their eyes.

Mr POPE.

Apollo is likewise employed by Homer, under the notion of the Sun, in raising a phantom of clouds and vapours; in preserving the body of Sarpedon from corruption; and in raising a cloud to conceal Æneas. I L I A D. V. xvi, xx.

The Romans built many temples to Apollo: but the most remarkable was that built by Augustus after the victory of Actium. It was all of Clarian marble: it had a spacious portico, holding a library of Greek and Latin authors. The gates were of ivory; in the front was the chariot of the Sun of massy gold; and within was the statue of the god, of solid brass, fifty foot high. The sacrifices, he most delighted in, were bulls, and oxen.

— — — meritos aris maetavit honores,
 Taurum Neptuno, Taurum tibi, pulcher Apollo.

VIRG. Æn.
 lib. iii. ver.
 118.

*This said, he slays the victims due, and loads
 In haste the smoaking altars of the gods.
 A bull to PHOEBUS, and a bull was slain
 To thee, great Neptune, Monarch of the main.*

Mr P I T.

The olive was sacred to Apollo, because it flourishes only in places open to the heat of the Sun; the swan, and grasshopper, on account of their singing; and the crow, because, by a kind of divination, he foretels the change of weather.

Vossius is of opinion, that Apollo was the same as *Jubal*, who is represented in Scripture as the inventor of musical instruments. Others take Apollo to be the same as Joshua; for Apollo is styled Ἰήσους, from ἰᾶσθαι, *to heal*; and Joshua, or the Greek Ἰησοῦς, signifies a *saviour* or *healer*. VOSS. de Idolol. lib. ii. cap. 12.

The Mohammedans have their ABOULON, King of the Zenges, or Cafres, who drew stones, that is, the hardest hearts, by his Music; and is plainly the APOLLO of the Greeks. D'HIERRE. l. 1. Biblioth. Orient.

The learned Antiquary, Cambden, informs us of an inscription to this god, dug up in the county of Lothian, in Scotland, which is as follows.

Britannia,
 Vol. ii. pag.
 1185, English
 Edit. fol.

A P O L L I N I
 G R A N N O
 Q. L V S I V S
 S A B I N I A
 N V S
 P R O C.
 A V G.
 * V. S. S. L. V. M.

He conjectures, that *Apollo Grannus* is the same as Ἀπόλλων ἀκρομεγας, *long-haired Apollo*; for Isidore calls the long hair of the Goths *granni*.

* Votum
 fulceptum fol
 vit lubens me-
 rito.

APOLLONIA [Gr.] Feasts sacred to Apollo, instituted upon the following occasion. Apollo, having vanquished Python, went with his sister Diana to Ægialea; but, being driven from thence, he removed to the island Crete. The Ægialeans were soon after visited with a plague; upon which consulting the Soothsayers, they were ordered to send seven young men, and as many virgins, to appease those deities, and bring them back into their country. Apollo and Diana, being thus appeased, returned to Ægialea: in memory of which, they dedicated a temple to *Pitbo*, the goddess of Persuasion; whence a custom arose of chusing every year seven young men, and as many virgins, to go as it were in search of Apollo and Diana.

PAUSAN. in
Corinthiac.

APOPOMPÆ [Gr.] Certain days, on which the ancient Greeks offered sacrifice to the gods called *Πομπαιοί*. Who these were, is uncertain. *Πομπαις* denotes a person that conducts another in his way, and therefore is applied to Mercury, whose business it was to conduct the souls of deceased persons to the shades: whence Ajax, in Sophocles, before he stabs himself, prays thus:

ATHEN. lib.
iv.

ἡγλῶ δ' ἄμψ
Πομπαιῶν Ἐρμῶν χθόνιον εἶ με κερύσαι.

*On Mercury, the god, who guides, I call,
Safe to conduct me to the shades below.*

APOSTASY. A deserting, or abandoning, the true religion. The primitive Christian church distinguished several kinds of Apostasy. The first sort of apostates were those, who went over entirely from Christianity to Judaism: a second sort mingled the Jewish ceremonies, and some of their doctrines, with the Christian religion: and a third complied so far with the Jews, as to communicate with them in many of their unlawful practices, without making a formal profession of their religion. Against all these the laws both of the church and state were very severe. As to the first kind of Apostates, viz. those who went over entirely to Judaism, Constantine left it to the discretion of the judges, to punish them with death, or any other condign punishment: his son, Constantius, subjected them to confiscation of goods; and Valentinian the younger laid upon them the penalty of being intestate, denying them the privilege of bestowing their estates by *Will*: and the church, after having anathematized such apostates, denied them the privilege of being credible witnesses in any of her courts of judicature. Of this first sort of apostates was Aquila the translator of the Bible, who at first was a Christian, as Epiphanius informs us, till, being expelled from the church for addicting himself to Astrology, he turned Jew, and made a new version of the Bible, to spite the Christians.

BINGHAM,
Orig. Ecclef.
B. xvi. Ch. 6.

Cod. Theod.
lib. xxvi, Tit.
8.

Ibid. Leg. 7.

De Ponder. &
Mensur. n. 15.
Tom. 2.

The second sort of apostates were such as mingled Judaism and Christianity together. Such were the Nazarenes, Ebionites, Cerinthians, and others, who, though Christians, observed circumcision, and other Jewish rites. There are no less than three laws in the Theodosian code against such kind of apostates, ordering their houses to be forfeited to the church, and all the penal laws against Heretics to be inflicted upon them.

AUGUST.
de Hæres. cap.
viii, ix, x,
xxxii.

Cod. Theod.
lib. xvi.

The third sort of apostates, viz. those, who did not judaize in any main point of religion, yet communicated with the Jews in some of their unlawful rites and practices, were threatened with the penalty of Ecclesiastical censures. The council of Laodicea forbid Christians to observe the Jewish Sabbath under pain of *Anathema*: and we find, among the *Apostolical canons*, one forbidding to fast or feast with the Jews, under penalty of deposition to a clergyman, and excommunication to a layman. It appears from the fourth council of *Toledo*, that the Spanish churches were much infested with this sort of judaizing Christians, against whom that council made severe canons.

Conc. Laod.
Can. 29.
Can. Apost.
70.

Cod. Theod.
lib. xvi.

But there was a fourth sort of apostates, which were those, who, after having been some time Christians, voluntarily relapsed into Paganism. The Imperial laws, at least from the time of Theodosius, denied such the common privilege of Roman subjects, depriving them of the power of disposing of their own estates by will, or inheriting those of others. They were to have no commerce or society with others; their testimony was not to be taken in Law; and they were to be deemed infamous. They were not allowed to return to the church, and, however repentant, were denied communion to the last.

APOSTLE. In the Christian sense of the word, one commissioned by Jesus Christ himself, to preach his gospel, and propagate his religion in the world. The word is derived from the Greek ἀποστέλλειν, *to send on a message*.

Our Blessed Lord selected *twelve* out of the number of his disciples to be invested with the Apostleship. Their names were Simon Peter, Andrew, James the greater, John, Philip, Bartholomew, Thomas, Matthew, James the less, Jude surnamed Leb-beus, or Thaddeus, Simon the Canaanite, and Judas Iscariot. Of these Simon, Andrew, James the greater, and John, were *Fisher-men*; and Matthew a Publican, or receiver of the public revenues: of what profession the rest were, we are not told in Scripture; though it is probable they were Fisher-men.

There are various conjectures as to the reason of our Saviour's making choice of *twelve* Apostles. The most probable is, that it might be in allusion to the twelve Patriarchs, as the founders of their several tribes; or to the twelve chief heads or rulers of those tribes, of which the body of the Jewish nation consisted. This opinion seems to be countenanced by what our Saviour tells his Apostles, that, *when the son of man shall sit in the throne of his glory, they also shall sit upon twelve thrones judging the twelve tribes of Israel*.

Our Lord's first commission to his Apostles was in the third year of his public ministry, about eight months after their solemn election; at which time he sent them out by two and two. They were to make no provision of money for their subsistence in their journey, but to expect it from those, to whom they preached. They were to declare, that the kingdom of Heaven, or the Messiah, was at hand, and to confirm their doctrine by miracles. They were to avoid going either to the Gentiles, or the Samaritanes, and to confine their preaching to the people of Israel. In obedience to their master, the Apostles went into all the parts of Palestine, inhabited by the Jews, preaching the Gospel, and working miracles. The Evangelical history is silent as to the particular circumstances attending this first preaching of the Apostles, and only informs us, that they returned, and told their master all that they had done.

Their second commission, just before our Lord's ascension into Heaven, was of a more extensive and particular nature. They were now not to confine their preaching to the Jews, but to *go and teach ALL nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost*. Accordingly they began publicly, after our Lord's ascension, to exercise the office of their ministry, working miracles daily in proof of their mission, and making great numbers of converts to the Christian Faith. This alarmed the Jewish Sanhedrim; whereupon the Apostles were apprehended, and, being examined before the High-Priest, and Elders, were commanded not to preach any more in the name of Christ. But this injunction did not terrify them from persisting in the duty of their calling; for they continued daily, in the temple, and in private houses, teaching and preaching the gospel.

After the Apostles had exercised their ministry for twelve years in Palestine, they resolved to disperse themselves in different parts of the world, and agreed to determine by lot what parts each should take. According to this division, St Peter went into Pontus, Galatia, and those other provinces of the Lesser Asia. St Andrew had the vast northern countries of Scythia and Sogdiana allotted to his portion. St John's was partly the same with St Peter's, namely the Lesser Asia. St Philip had the Upper Asia assigned to him, with some parts of Scythia and Colchis. Arabia Fœlix fell to St Bartholomew's share. St Matthew preached in Chaldæa, Persia, and Parthia. St Thomas preached likewise in Parthia, as also to the Hyrcanians, Bactrians, and Indians. St James the Less continued in Jerusalem, of which church he was Bishop. St Simon had for his portion Ægypt, Cyrene, Libya, and Mauritania: St Jude Syria and Mesopotamia; and St Matthias, who was chosen in the room of the traitor Judas, Cappadocia and Colchis. Thus, by the dispersion of the Apostles, Christianity was very early planted in a great many parts of the world. We have but very short and imperfect accounts of their travels and actions.

In order to qualify the Apostles for the arduous task of converting the world to the Christian Religion, they were, in the first place, miraculously enabled to speak the languages of the several nations, to whom they were to preach; and, in the second place, were endowed with the power of working miracles, in confirmation of the doctrines they taught; gifts, which were unnecessary, and therefore ceased, in the future ages of the church, when Christianity came to be established by the civil power.

The several Apostles are usually represented with their respective badges or attributes; St Peter with the keys; St Paul with a sword; St Andrew with a cross; St James the Less with a Fuller's pole; St John with a cup, and a winged serpent flying out of it; St Bartholomew with a knife; St Philip with a long staff, whose upper end is formed into a cross; St Thomas with a lance; St Matthew with a hatchet; St Matthias with a battle-ax; St James the Greater with a pilgrim's staff, and a gourd-bottle; St Simon with a saw; and St Jude with a club.

THEOD. Cod. lib. xiv. BINGHAM, Antiq. of the Chr. Ch. B. ii. The Jews also had their *Apostles*, by which they meant officers, sent into several parts, by way of visitors or commissaries, to receive the monies collected for the reparation of the temple, and the tribute payable to the Romans. The name was likewise given, in the primitive church, to Bishops, and a Bishop's see was called *Apostolica Sedes*.

RUFFIN. in Symbol. n. ii. VENANTIUS FORTUNATUS in Exegesi Symb. Apost. APOSTLES CREED. A *formula*, or summary, of the Christian faith, drawn up, according to Ruffinus, by the Apostles themselves; who, during their stay at Jerusalem, soon after our Lord's ascension, agreed upon this *Creed*, as a rule of faith, and as a *word of distinction*, by which they were to know friends from foes. Baronius, and some other authors, conjecture, that they did not compose it till the second year of the reign of Claudius, a little before their dispersion. As to their manner of composing it, some fancy, that each Apostle pronounced his article, which is the reason of its being called *Symbolum Apostolicum*, it being made up of sentences jointly contributed, after the manner of persons paying each their club (*Symbolum*) or share of a reckoning.

DU PIN, Canon of Scripture, vol. ii. But there are reasons, which may induce us to question, whether the Apostles composed any such Creed as this. For, first, neither St Luke, in the *Acts*, nor any other Ecclesiastical writer before the Vth century, make any mention of an assembly of the Apostles in order to the composing of a Creed. Secondly, the Fathers of the three first centuries, in disputing against the Heretics, endeavour to prove that the doctrine contained in this Creed was the same which the Apostles taught; but they never pretend, that the Apostles composed it. Thirdly, if the Apostles had made this Creed, it would have been the same in all churches, and in all ages; and all authors would have cited it after the same manner. But the case is quite otherwise. In the second and third ages of the church, there were as many Creeds as authors, and one and the same author sets down the Creed after a different manner in several places of his works; which is an evidence, that there was not at that time any Creed, which was reputed to be the Apostles. In the IVth century, Ruffinus compares together the three ancient Creeds of the churches of Aquileia, Rome, and the East, which differ very considerably in the terms. Besides, these Creeds differed, not only in the terms and expressions, but even in the articles, some of which were omitted in one or other of them, such as those of the *descent into Hell*, the *communion of saints*, and the *life everlasting*. From these reasons it may be gathered, that though this Creed may be said to be that of the Apostles in regard to the doctrines contained therein, yet is it not to be referred to them as the authors and first composers of it. Who was the true author of it, is not so easy to determine; though its great antiquity may be inferred from hence, that the whole form, as it now stands in our liturgy, is to be found in the works of St Ambrose and Rufinus, the former of whom flourished in the IIIrd, and the latter in the IVth century.

THEOD. Lect. Hist. Ecclef. pag. 563. C. The primitive Christians, in regard they always concealed this and their other mysteries, did not publicly recite the Creed, except at the times of baptism, which, unless in cases of necessity, were only at Easter and Whitsuntide. The constant repeating it was not introduced into the church till the end of the Vth century; about which time *Petrus Gnapheus*, Bishop of Antioch, prescribed the recital of it every time divine service was performed. See CREED.

APOSTOLICAL. An epithet, or name, given to things that have a relation to the *Apostles*; as *Apostolical Age*, *Apostolical Doctrine* &c. The Romanists call their church, by way of eminence, *Catholic* and *Apostolical*. In the primitive times, the appellation was given to such churches, as had been founded by the Apostles themselves; of which the four principal were those of Rome, Alexandria, Antioch, and Jerusalem. In progress of time, the Bishop of Rome growing in power above the rest, and the three Patriarchates of Alexandria, Antioch, and Jerusalem, falling into the hands of the Saracens, the title *Apostolical* became restrained to the Pope and

and fee of Rome. Hence we meet with *Apostolical See*, *Apostolical Nuntio*, *Apostolical Notary*, *Apostolical Brief*, *Apostolical Chamber*, &c.

APOSTOLICAL CANONS. Rules, or laws, for the government of the Christian church, supposed by some to have been drawn up by the Apostles themselves. Baronius, and Bellarmin, rejected the last thirty five as apocryphal, but admitted the first fifty as genuine. Dr Beveridge is of opinion, with others, that, though these Canons were not written by the Apostles, yet that they were very antient, and were properly a collection of the Canons of several councils held before that of Nice. Mr Daillé pretends, that these Canons are of a more modern date, and were not collected till about the latter end of the Vth century.

BEVERIDGE,
Vindiciæ Canonum.

To prove that these Canons did not proceed from the Apostles themselves, it is observed that they contain a great many things, which never could have been established by the Apostles: particularly, the first Canon orders, that a Bishop shall not be ordained but by two or three Bishops; whereas, in the Apostles days, one Bishop was sufficient to ordain another. In the 34th and 35th, mention is made of the jurisdiction of metropolitans, which order was not established in the time of the Apostles. The 52d is against the error of the Montanists and Novatians; and many of them relate to questions, which could not have been debated till many years after the death of the Apostles.

DUPIN,
Canon of
Scripture,
Vol. ii.

That the *Apostolical Canons* are of great antiquity, is plain from hence, that the council of Nice frequently cites them under the names of *antient Laws*, *Canons of the Fathers*, *Ecclesiastical* and even *Apostolical Canons*. We cannot certainly say when, or by whom, they were compiled. However it is very probable the collection was made at different times, because there is no connexion or order observed in them. The Greek church always acknowledged them as of great authority. They are cited by Justinian in his sixth *Novel*. Among the Latins they have not met with the same fate. Pope Gelasius placed them among the Apocryphal writings, as well because they are falsely ascribed to the Apostles, as because there are some Canons among them, which favour St Cyprian's opinion concerning the baptism of Heretics.

APOSTOLICS. An early sect of Christians, who called themselves so, upon a vain pretence of being the only men, who led their lives in imitation, and after the example, of the Apostles: they likewise called themselves *Apotactics*, from a shew of renouncing the world more than other men. They condemned marriage.

BINGHAM,
Antiq. Chr.
Ch. B. xxii.
Ch. i. §. 6.

APOTACTICS. See APOSTOLICS.

APOTHEOSIS. *Deification.* The ancient Romans complimented their Emperors and great men, after their deaths, with a place among the gods. The ceremony of doing this was called *Apotheosis*, from the preposition *απο* and *θεος*. God: after which temples, altars, and statues, were erected to them. This has been ascribed to the Pythagorean doctrine, that virtuous persons, after their death, were ranked among the gods; but it rather seems to have been owing to excessive flattery.

Herodian, speaking of the Apotheosis of the Emperor Severus, gives us a curious description of the ceremonies used on such occasions. 'After the body of the deceased Emperor (says he) had been burnt with the usual solemnities, they placed an image of wax, exactly resembling him, on an ivory couch, covered with cloth of gold, at the entrance to the palace. The senate, in mourning, sat great part of the day on the left side of the bed; the ladies of the highest quality, robed in white, being ranged on the right side. This lasted seven days: after which the young senators and Roman knights bore the bed of state, thro' the *Via Sacra*, to the old *Forum*; where they set it down between two amphitheatres, filled with the young men and maidens of the first families in Rome, singing hymns in praise of the deceased. Afterwards the bed was carried out of the city to the *Campus Martius*, in the middle of which was erected a kind of square pavillon, filled with combustible matters, and hung round with cloth of gold. Over this edifice were several others, each diminishing and growing slenderer towards the top. On the second of these was placed the bed of state, amidst a great quantity of aromatics, perfumes, and odoriferous fruits and herbs; after which the knights

‘ went in procession round the pile; several chariots also ran round it, their drivers richly habited, and bearing the images of the greatest Roman Emperors and generals. This ceremony ended, the new Emperor approached the pile, with a torch in his hand, and set fire to it, the spices and other combustibles kindling at once. At the same time, they let fly, from the top of the building, an eagle, which, mounting into the air with a firebrand, was supposed to convey the soul of the deceased Emperor to Heaven; and thence forward he was ranked among the gods.’

PLIN. Panegy. Trajan.

Pliny the younger, speaking of the Apotheoses of the Roman Emperors, says; ‘ Tiberius consecrated Augustus, that he might raise him to the dignity of a god: Nero also consecrated Claudius, but it was to ridicule him. Titus likewise deified Vespasian; and Domitian, Titus; the first, that he might be the son; the second, that he might be the brother of a god. But if you, Trajan, deified your father, it was not to awe your citizens, or dishonour the gods, or to do honour to yourself, but it was because you believed him to be a god.’

The Emperors Julius Cæsar, and Augustus, were *deified* after their deaths. Horace, with great address, and by a fine compliment, anticipates the *Apotheosis* of Augustus.

Cum tot sustineas & tanta negotia solus,
Res Italas armis tuteris, moribus ornes;
— — — — —
Præsentī tibi maturos largimur honores,
Jurandasque tuum per nomen ponimus aras.

HORAT. Ep. i, lib. ii.

*Press'd with unnumber'd cares, a nation's weight,
The sole support, and Atlas of the state,
Whose arms the fate of Italy direct,
Whose virtues both adorn her, and protect;
— — — — —
To thee, on Earth, those honours we decree,
Which others reap not, 'till the grave they see.
Thy deeds a present deity proclaim,
And altars rise already to thy name.*

Eusebius, Tertullian, and St Chrysostom, inform us, that the Emperor Tiberius proposed to the Roman senate the Apotheosis of Jesus Christ.

Juvenal, rallying the frequent Apotheoses, represents poor Atlas as almost sinking under the weight of such a number of gods.

— — — — — nec turba deorum
Talis, ut est hodie, contentaque sidera paucis
Numinibus miserum urgebant Atlanta minori
Pondere.

JUV. Sat. xiii, ver. 46.

*'Ere gods grew numerous, and the Heav'nly crowd
Press'd wretched Atlas with a lighter load.*

CREECH.

F. MONTF. Antiq. Vol. v. Part I. B. 4. Ch. ix.

We often meet with the consecration or Apotheoses of Emperors represented on medals; where we see the pyramids of several stories, each growing less and less: we see also the eagles flying away with the souls of the deceased Emperors. A gem, in the Museum of Brandenburgh, represents the Apotheosis of Julius Cæsar, mounted upon the celestial globe, and holding an helm in his hand, as if he were now the governor of Heaven, as before of the Earth. See DEIFICATION.

EPIPH. Hæres. xvi.
AUGUST. de Hæres. c. 46.
THEODORET. de Fab. Hæres. lib. i. cap. 20.

AQUARIANS. Christians, in the Primitive church, who consecrated water in the Eucharist, instead of wine. This they did under pretence of abstinence and temperance; or, because they thought it universally unlawful to eat flesh, or drink wine. Epiphanius calls them *Encratites*, from their abstinence; St Austin, *Aquarians*, from their use of water; and Theodoret, who says they sprang from Tatian, *Hydroparastatæ*, because they offered water, instead of wine.

Besides these, there was another sort of *Aquarians*, who did not reject the use of wine as unlawful; for they administered the Eucharist in wine at evening service: but, in their morning assemblies, they used water, for fear the smell of wine should discover them to the Heathens.

St Cyprian, who gives a long account of these in one of his Epistles, tells us, it was the custom of the church, to use water mixed with wine, because the water represents the people, as the wine does the blood of Christ; and, when both are mixed together in the cup, then Christ and his people are united. The council of Carthage confirmed this practice: and Gennadius assigns two reasons for it; first because it is according to the example of Christ; and secondly, because, when our Saviour's side was pierced with the spear, there came out water and blood. The author of the Commentaries on St Mark, under the name of St Jerom, gives another reason for mixing water with wine; namely, that by the one we may be purged from sin, and by the other redeemed from punishment. But there is no express command for this, nor is it at all essential to the sacrament.

CYPRIAN.
Ep. lxxiii. ad
Cæcilium.
Conc. Carth.
iii, can. xxiv.
GENNAD. de
Ecclef. Dogm.
cap. 75.
HIERON. in
Marc. xiv.
BINGHAM,
Antiq. Chr.
Ch. B. xv.
C. 2. §. 7.

AQUILICIA [*Lat.*] Sacred rites, performed by the Romans, in a dry season, for the obtaining of rain, so called *ab aqua elicienda*.

TERTULL.
Apol. adv.
Marcion.

ARABICI [*Lat.*] Heretics, so called, because they sprung up in Arabia, in the reign of the Emperor Severus, and the pontificate of Zephyrinus, A. D. 207. It is uncertain who was their author. Their Heresy consisted in holding, that the soul both dies, and rises again with the body. Origen confuted them, and brought them to an acknowledgment of their error.

EUSEB.
Hist. Eccl. lib.
vi. cap. xxvi.
NICEPH.
Hist. Ecclef.
lib. v, cap.
xxiii.

ARAF [*Arab.*] A place between the Paradise and Hell of the Mohammedans. Some say, it is a separation resembling a veil; others pretend, it is a thick and very strong wall. The Koran speaks of it as follows: *Between the happy and the damned there is a veil or separation; and upon the Araf there are men, or Angels in the shape of men, who know every one that is in that place by the marks, which they bear.* What is called *Araf*, or a *Veil*, in this verse, is in another chapter called a *strong wall*. The Mohammedans are not agreed who these men are. Some say, they are the Patriarchs and Prophets; others will have them to be the Saints and Martyrs. Some of their doctors pretend, this place is a kind of purgatory, in which are placed those among the faithful, whose good and bad actions are so equal, that they have not merit enough to enter into Paradise, nor demerit enough to be condemned to the flames of Hell: but that, at the day of judgment, these persons shall be summoned before the Creator, and, prostrating themselves in his presence, shall acquire, by this act of adoration, a degree of merit, by which their good actions will outweigh their bad, and they will enter into glory.

Chapter, *Sourat al Araf*.

D' HERBE-
LOT, Bibl.
Orient.

ARAFAH. [*Arab.*] The ninth day of the last month of the Arabic year, named *Dboulbegiat*; on which the the pilgrims of Mecca perform their devotions on a neighbouring mountain, called *Arafat*. The Mohammedans have a very great veneration for this mountain, because they believe, that Adam and Eve, after they were banished out of Paradise, having been separated from each other during 120 years, met afterwards on this mountain.

D' HERBE-
LOT, Bibli-
oth. Orient.

ARATEIA [*Gr.*] A festival, anciently observed at Sicyon, on the birth-day of Aratus, whom they honoured with a priest, who, for distinction's sake, wore a ribband bespangled with white and purple spots. It was celebrated with music; and the choiristers of Bacchus assisted at the solemnity with harps. There was likewise a solemn procession, in which the public school-master, accompanied with his scholars, went first, and the senators and citizens, adorned with garlands, followed.

PLUT. in
Arato.

ARBAIN [*Arab.*] This word, which properly signifies *forty*, is applied particularly to the *Forty Traditions*. To understand this, you are to know, that Mohammed once said, that whoever should teach the Faithful forty traditions, to instruct them in the way to Heaven, should be exalted to the highest place in Paradise. This set abundance of Mussulman Doctors on collecting traditions relating to the Mohammedan religion; which has greatly multiplied books on that subject among them. The matters treated of in these books, are, the fundamental points of the

D' HERBE-
LOT, Bibli-
oth. Orient.

faith, it's articles, the observance of the commandments, moral virtues, the duty of making war with Infidels, the pilgrimage to Mecca, prayer, &c.

ARCH-ANGELS. The highest order of the angels. See ANGELS.

ARCH-BISHOP. A Metropolitan prelate, having several Suffragan Bishops under him.

CAVE'S Primitive Christianity.

Tho' Bishops, in the Primitive church, were all vested with the same office and authority, yet, as Christianity increased, it was found necessary to enlarge the Episcopal power: therefore, as before there was commonly a bishop placed in every great city, so now, in every *Metropolis*, as the Romans called it, or mother-city, of every Province, wherein were courts of civil judicature, there was a *Metropolitan* or *Archbishop*, who had Ecclesiastical jurisdiction over all the Bishops of that Province. His jurisdiction consisted in ordaining, or ratifying the elections and ordinations of all other Bishops; and once a year he was to summon them all to a synod, in which he presided, to enquire into their conduct, to censure with suspension, or deprivation, and to hear and determine causes between contending Bishops.

BINGHAM, Antiq. Chr. Ch. B. ii, C. xvii. §. 1.

Dr Bingham is of opinion, that *Archbishop* was originally but another name for *Patriarch*; tho' in process of time their jurisdiction became distinct.

Ven. BEDE, lib. 1.

The first establishment of Archbishoprics in England (if we may credit Bede, one of the most ancient writers of the English nation) was in the time of Lucius, said to be the first Christian King of England; who, after the conversion of his subjects, erected three Archbishoprics, at London, York, and Landaff, then called Caerleon. The dignity of Archbishop continued in the see of London 180 years, till, in the time of the Saxons, it was translated to Canterbury, where it has continued ever since. York remains a Metropolitan see to this day.

Augustin, the Monk, who was sent by Pope Gregory, to convert the English nation, in the reign of Ethelbert King of Kent, was the first Bishop of Canterbury; but Theodore, the sixth in succession after him, was the first Archbishop of that see. The Archbishops of Canterbury had anciently the primacy not only over England, but Ireland also, and all the Bishops of the latter were consecrated by him. He was styled by Pope Urban II *Alterius Orbis Papa*: he had a perpetual Legantine power annexed to his Archbishopric: he had some marks of royalty, such as the power of coining money, &c. Since the Reformation, he is styled *Primate and Metropolitan of all England*: Archbishop Cranmer was the first, who bore this title. As to precedence, there have been ancient contests about it, as also about the oath of canonical obedience, between the two Archiepiscopal sees. Some Antiquaries will have it, that the Archbishop of York was originally primate of the British church; for London never was a Roman colony, or the seat of the Roman Emperors, as York was, where both Severus and Constantius Chlorus lived and died, and where Constantine the Great was born; and from hence they infer, that, where the Emperors resided, that was the most likely place to have pre-eminence above the rest. However it be, in the reign of Henry I, William Corbel, Archbishop of Canterbury, obtained from the Pope the character of Legate, by which he secured to himself a superiority over the see of York, which he visited *jure legationis*. But, after his death, the contest still continued. For we find, that, in the reign of Henry II, a synod being called at Westminster by the Pope's Legate, the Archbishop of Canterbury, coming first, seated himself at the right hand of the Legate; but York, coming afterwards, refused to take the seat on the left hand, and demanded Canterbury's place; which the latter refusing, York sat down in his lap. This occasioned the synod to break up in disorder, and, both parties appealing to the Pope, the contest was decided in favour of the see of Canterbury, which enjoys the precedence to this day.

The privileges of the Archbishop of Canterbury are, among others, to crown the kings of England: to have Prelates for his officers; as the Bishop of London his provincial Dean; the Bishop of Winchester his chancellor; the Bishop of Lincoln his vice-chancellor; the Bishop of Salisbury his precentor; the Bishop of Worcester his chaplain; and the Bishop of Rochester his cross-bearer; which last office, since the times of Popery, is ceased. He is also the first peer of England, next to the Royal Family.

The Archbishop of Canterbury hath the supreme government of Ecclesiastical matters, next under the king. Upon the death of any suffragan Bishop, the custody of his see devolves upon the Archbishop: he hath a power of censuring any Bishop in his Province: he hath an antient right to preside in all provincial councils of his Suffragans, which formerly were held once a year, but have been discontinued a long time; so that his power of examining things throughout his Province is devolved to his courts; of which he holds several, as the Court of Arches, Prerogative-Court, Court of Peculiars, &c. and he has the probate of wills.

As to the Archbishop of York, he is now styled *Primate and Metropolitan of England*, and takes place of all peers, except the Archbishop of Canterbury, and the Lord Chancellor. He had originally the primacy, not only over twelve English sees, but likewise over all the bishoprics of Scotland. But Scotland has disowned his prerogative many years since, and the Archbishopric itself hath swallowed up several of the smaller and more inconsiderable bishoprics; so that the whole province is now reduced to four sees; Durham, Chester, Carlisle, and Man.

CAMBDEN'S
Britannia,
Brigantes.

Scotland, whilst Episcopacy prevailed in that country, had two Archbishops; of St Andrews, and Glasgow; the former of whom was *Primate of all Scotland*.

CAMBD. ibid.
Scotia

Wales likewise antiently boasted of an Archbishop, whose see (as has been observed) was established at Caerleon; and was afterwards translated to St Davids. But the plague raging very much in that country, the Archiepiscopal see was again removed, to Dôll, in *Bretagne*; where this dignity ended. Notwithstanding which, in after-ages, the Britons, or Welsh, commenced an action, on that account, against the Archbishop of Canterbury; but were cast.

CAMBD. ibid.
Dimetæ.

Ireland has four Archbishops; of Armagh, Dublin, Cashel, and Tuam; of whom the Archbishop of Armagh is *Primate of all Ireland*. See BISHOP, PATRIARCH, and PRIMATE.

ARCH-DEACON. An Ecclesiastical officer under the Bishop. Though Archdeacons, in these last ages of the church, have usually been of the order of presbyters, or priests, yet antiently they were no more than Deacons; as the name imports. But how the Archdeacon came by his honour, and after what manner he was invested, is a matter of some dispute among learned men. Salmasius, and some others, are of opinion, that originally he was no more than the senior Deacon. Others think, the dignity was always elective, and in the breast of the Bishop: but St Jerom plainly asserts, that the office went not by seniority, but by election.

HIERON.
Ep. lxxxv, ad
Evagr.

SALMAS. de
Primat.
Ubi supra.

The office of Archdeacon was always a place of great honour and reputation; for he was the Bishop's constant attendant and assistant; by which means he commonly gained such an interest, as to get himself chosen, before the presbyters, to succeed the Bishop. His business was, I. To attend the Bishop at the altar, and to administer the cup, when the Bishop celebrated the Eucharist. He was to order all things relating to the inferior clergy, such as to appoint readers, acolythists, sub-deacons, &c. II. He was to assist the Bishop in managing the church-revenues, assigning their several portions to the poor, orphans, widows, &c. Upon which account, Prudentius, describing the offices of St Laurence, whom he makes to be Archdeacon of Rome, among other things, assigns him the keys of the church's treasure, and the care of dispensing the oblations of the people: and he introduces the Heathen persecutor demanding of him those treasures; which he promising to do, in a short time brought before him the poor, the lame, the blind, and the infirm, telling him, those were the riches, which he had in his custody. III. Another part of his office was to assist the Bishop in preaching, and in ordaining the inferior clergy. IV. He was also invested with the power of censuring Deacons, and the inferior clergy, but not Presbyters. V. As to his jurisdiction, it will admit of a dispute, whether it originally extended over the whole diocese, or was confined to the city or mother-church. In the middle ages of the church, there is no question but his power extended over the whole diocese. VI. Valesius observes, that the Archdeacons were likewise called *Cor-Episcopi*. This may seem at first only a corruption of the *Chorepiscopus*, because, in later ages, the power of the ancient *Chorepiscopi* dwindled into that of the Archdeacons. But when it is considered, that the Deacons antiently were called the Bishop's eyes, ears, mouth, or heart, it will appear very probable, that the Archdeacon was called, by way of eminence, *Cor-episcopi*, i. e. the Bishop's heart.

CONC. Carth.
iv. can. xvii.

PRUDENT.
Hymn. de S.
Laur.

BINGHAM.
Antiq. Chr.
Ch. B. ii. C.
xxi.

AIMON'S
Description
of the court of
Rome.

In the church of Rome, the Archdeacon, or chief of the Deacons, had the direction of the church's temporalities, 'till the year 1100; when the Popes took that employment from them, because it gave them too great power, and even made them formidable to his Holiness himself. Instead of these, a Cardinal was substituted, called the *Great Chamberlain*, and coadjutors were appointed him, called *Clerks of the Chamber*: afterwards there were added to them, a Treasurer, an Auditor, and a President.

4 Inst. 339.
24 H. viii. c.
12.

The office of archdeacon, in England, is at least as old as our Saxon and Danish ancestors; for there is extant a writ of William the Conqueror, in which that office is mentioned. His power is solely derived from the Bishop, who collates to the archdeaconry. Whatever jurisdiction Archdeacons had before the Conquest, it is certain they had some afterwards; for, before the clergy had their own proctors, they were represented in Convocation by the Archdeacons. For the better exercising their jurisdiction, the Archdeacons may hold a court, called the Archdeacon's court, for the determination of spiritual causes; but there lies an appeal from their sentence to the Bishop of the diocese. In England, we have sixty Archdeacons: their office is, to visit every other year, to enquire into the repairs of churches, to reform abuses, to suspend, excommunicate, in many places to prove wills, and, in some, to institute to benefices. See DEACON.

PRIDEAUX,
Connect. Part
I. Book iv.

PORPHYR.
Abstinent. lib.
iv.

CICERO. de
Divinat. l. i.

PLUTARCH.
in Artaxerxe.

ARCHI-MAGUS [*Lat.*] High-priest of the Persian Magi, or worshippers of fire. He resided in the highest fire-temple, which was had in the same veneration with them, as the temple of Mecca among the Mohammedans. Zoroastres first settled it at *Balch*; but, after the Mohammedans had over-run Persia in the VIIth century, the Archimagus was forced to remove from thence into Kerman, a province of Persia, lying on the southern ocean, where it hath continued to this day.

Darius Hystaspis took upon himself the dignity of Archimagus: for Porphyry tells us, he ordered, before his death, that, among the other titles, it should be engraven on his monument, that he had been *Master of the Magi*; which plainly implies, that he had born this office among them; for none but the Archimagus was master of the whole sect. From hence it seems to have proceeded, that the kings of Persia were ever after looked on to be of the sacerdotal tribe, and were always initiated into the sacred order of the *Magi*, before they took on them the crown, and were inaugurated into the kingdom.

ARCH-MANDRITE. The superior of a monastery, in the ancient Christian church; the same as we now call an *Abbot*. Father Simon says, the word *Mandrite* is *Syriac*, and signifies a Solitary, or Monk.

BASNAGE,
Hist. of the
Jews.
VITRINGA,
de Syangog.

ARCHI-SYNAGOGUS. [*Lat.*] Chief of the Synagogue: the title of an officer among the Jews, who presided in their synagogues and assemblies. The number of the *Archi-Synagogi* was not fixed, nor the same in all places. In some synagogues there were seventy, in others ten, in others four or five, and in others but one *Archi-Synagogus*. They are sometimes called princes of the synagogue; and they had a power of excommunicating such as deserved this punishment.

Elench.
Hæref.
EPIPH.
THEOD.

ARCHONTICS. A sect of Christian Heretics, a branch of the Marcionians. Prateolus places them in the reign of Antoninus Pius, about the year of Christ 160. Others fix them to about the year 203, in the reign of Severus. This sect, among other extravagant notions, held, that the world was created by Archangels, from whence they had their name. They denied the resurrection of the body: they placed perfect redemption in a certain chimerical knowledge: they pretended, that the God of Sabaoth exercises a cruel tyranny in the seventh Heaven; that he engendered the Devil, who begot Abel and Cain of Eve; and that the woman was the work of Satan. This sect appeared particularly in Palestine and Armenia; and some pretend, they sprung from Simon Magus.

SIRMOND.
Prædestin. de
Hæref. c. xx.
EPIPH. Hæ-
ref. 40. c. i.
A. D. 361.

Others say, the Archontics began in the island of Crete, where they were refuted and condemned by Dioscorus, or Diodorus, Bishop of Gortyna. Their heresy subsisted in the time of Epiphanius, and particularly in Palestine. About the time of the death of Constantius, it was spread in the lesser Armenia, by the means of one Eutactes, who, having made a journey into Palestine, had been there infected with it by an Hermit named Peter.

ARCH-PRESBYTER or **ARCH-PRIEST**. A Priest, established in some dioceses, with a superiority over the rest. He was, anciently, chosen out of the college of Presbyters, at the pleasure of the Bishop. These Arch-Presbyters were much of the same nature with our Deans in cathedral churches, as the college of Presbyters answers to the Chapter. See **PRESBYTER**. STIL-
LINGFL.
Irenic. part ii.
ch. 7.

ARETIA. If we give credit to the fictitious *Berosus* of *Annius Viterbiensis*, the Armenians were the first, who worshipped Noah under the name of Janus, on account of his inventing wine; and his wife *Aretia*, whom they called *Esz*, or *Vesta*. *Annius* feigned the name *Aretia* from the Hebrew *Erets* or *Arets*, i. e. *Terra* or the *Earth*. The *Earth* is the universal mother; so is the wife of Noah; whom he calls *Vesta*, because the Romans held *Vesta* to be the deity both of Earth and Fire. Lib. iii five
Annianorum
Comment.
lib. xv.
Voss. de
Idolol. lib. i,
cap. 24.

ARETSA. Some authors pretend to have found out an idol of this name in the following passage of Scripture: *and his servant Zimri, captain of half his chariots, conspired against him as he was in Tirzah, drinking himself drunk in the house of Arzah, or Aretsa*. The Chaldee paraphrast has these words upon it: *when he drank himself drunk in the temple of Arzah, an idol, which stood near the palace in Tirzah*. Who this deity was, if we are really to understand an idol in this place, is very uncertain: but the Jews, and the common translations, make Arzah, or Aretsa, to be the King's steward, in whose house he was carousing, when he was surprised by the conspirator and slain. 1. Kings. xvi.
9.

ARGENTINUS. [*Lat.*] A deity worshipped by the ancients, as the god of silver coin; in like manner as *Æsculanus*, whom they made his father, was the god of brass money, which was in use before silver. D. AUGUSTI
NUS.

ARIANS. Christian Heretics; followers of Arius. They were split into several subdivisions; as Semi-Arians, Anomians, Exacontians, Eusebians, Photinians, Eudoxians, Acacians, Eunomians, Macedonians, Ælians, Psatyrians, &c. all of whom mutually condemned each other.

Arianism is a very ancient Heresy in the Christian church, having been broached by Arius, in the beginning of the IVth century. This Heresiarch was a Presbyter of Alexandria, in the time of the Patriarch Alexander. That Bishop, in handling the doctrine of the Trinity, had asserted the inseparable *Unity of Substance*. This gave Arius a handle to charge him with Sabellianism, and to set himself up as the patron of the opposite extream, by avowing, that *there was a time, when the Son was not*; that he was created in time, mutable in nature, and, like the Angels, liable to sin; that, being united to human flesh, he supplied the place of a human soul, and consequently was subject to sufferings and pain. The Patriarch, at first, used gentle means to reclaim him from his errors; but, that proving ineffectual, he and his followers were, by a council of an hundred Bishops of Egypt and Libya, degraded from their orders, and excommunicated. A. D. 317.

The dispute, occasioned by the Heresy of Arius, continued to disturb the peace of church, when the Emperor Constantine called the first general council of Nice, in Bithynia, at which were present three hundred and eighteen Bishops from all parts of the Christian world. This council summoned Arius to a conference, in which he boldly maintained his opinions: but the anathema, denounced against him by Alexander, was confirmed, and the sentence followed by another from the Emperor, excluding him and his adherents from Ecclesiastical, as well as civil rights, and condemning them to banishment. A. D. 319.

But this severity did not continue long: for the Arian Bishops, in about three years time, were recalled, and restored to their sees; and it was not long, before the Emperor was prevailed upon to re-call Arius himself, who presented that prince with a confession of his faith, drawn up so artfully, that it fully satisfied the Emperor. Notwithstanding which, Athanasius, now advanced to the see of Alexandria, refused to admit him and his followers to communion. This so enrag'd them, that, by their interest at court, they procured that prelate to be deposed and banished. But the church of Alexandria still refusing to admit Arius into their communion, the Emperor sent for him to Constantinople, where, upon delivering in a fresh confession of his faith in terms less offensive, the Emperor commanded A. D. 325.
Alexander, SOCRAT. Hist.
Eccles. lib. i.

MAIM-
BOURG,
Hist. of Aria-
nism.
ATHANA-
SIUS, in libro
de Synodis.

Alexander, the Bishop of that church, to receive him the next day into his communion: but that very evening Arius died. The manner of his death was very extraordinary: as his friends were conducting him in triumph to the great church of Constantinople, Arius, pressed by a natural necessity, stepped aside to ease himself; but expired on the spot, his bowels gushing out.

But the Heresy did not die with the Herefiarch: his party continued still in great credit at court: Athanasius, indeed, was soon recalled from banishment, and as soon removed again; the Arians being countenanced by the government, and making and deposing Bishops, as it best served their purposes. In short, this sect continued with great lustre above 300 years: it was the reigning religion of Spain for above two centuries; it was on the throne both in the East and West: it prevailed in Italy, France, Pannonia, and Africa; and was not extirpated till about the end of the VIIIth century.

The Arians denied the three persons in the Holy Trinity to be of the same essence, and affirmed the *WORD*, or Son of God, to be a creature. In their doxologies, they ascribed *Glory to the Father, through the Son, in the Holy Ghost*.

This Heresy was again set on foot in the West by Servetus, who, in 1531, wrote a little treatise against the mystery of the Trinity. After his death, Arianism got footing in Geneva; from whence it removed into Poland; but, at length, degenerated, in a great measure, into Socinianism. Erasmus seems to have aimed at reviving Arianism, in his Commentaries on the New Testament; and the learned Grotius seems to lean a little that way. I shall say nothing of the state of Arianism in England. The controversy, occasioned by a book intituled *The Scripture Doctrine of the Trinity*, is fresh in every one's memory.

I write this
in 1736.

ARIMANIUS. The evil god of the ancient Persians. The chief doctrine of the Persian *Magi* was, that there are *two principles*, one of which is the cause of all *good*, the other the cause of all *evil*. The good god they called *Yazdan*, and the evil god *Aberman*. The Greeks call the former *Oromasdes*, and the latter *ARIMANIUS*. Concerning these two gods, there was some difference of opinion among them: some held, that both of them were from all eternity; others contended, that the good god was eternal, and that the other was created: but they all agreed, that the opposition between them will continue to the end of the world; that then the good god shall overcome the evil; and that from thence-forward each of them shall have his world to himself. They looked upon *darkness* as the truest symbol of the evil god, and *light* the truest symbol of the good god. They had such a detestation of Arimanius, or the evil god, that they always wrote his name backward. Some writers have given us a very odd and particular account of the origin of Arimanius. Oromasdes, say they, considering that he was alone, said to himself, *if I have no one to oppose me, where is all my glory?* This single reflexion created Arimanius, who, by his everlasting opposition to the divine will, contributed, against his inclination, to the glory of Oromasdes.

PRIDEAUX,
Connect. Part
I, Book iii.
HYDE, ubi
infra.

PLUT. apud
Hyde, de
Rel. vet. Pers.
cap xxii.

Plutarch informs us, that Oromazdes created several gods, or *genii*, such as *goodness*, *truth*, *wisdom*, *justice*, the *comforts of life*, and all *lawful enjoyments*. Arimanius, on the other hand, created as many *Dæmons*, or *Devils*, implacable enemies of Oromasdes, such as *lies*, *wickedness*, and all manner of *abominations*. The former likewise created 24 *genii*, and inclosed them in an *egg*. The latter broke this egg, and by this means caused the mixture of good and evil.

PLUTARCH.
in Alexandro.

Plutarch also relates, that the Persians used to pound the herb *Omomus* in a mortar, and at the same time invoke *Arimanius*, and *darkness*: then they mixed the blood of a wolf, just killed, with the herb *Omomus*; and, carrying it out, threw it in a place, where they rays of the Sun never came.

This doctrine of the *good* and *evil principle* bears such a resemblance to the notion of a *God* and a *Devil*, that possibly it might be borrowed from some ancient tradition concerning the *fallen Angels*, which might not be unknown to the Persians; or it might be taken from the account, which Moses has left us concerning the creation of *light*, and it's separation from *darkness*. See *MAGI*, and *AHERMAN*.

ORIG. contr.
Cels. lib. iv.
AUGUST. de
Civ. Dei. lib.
xv. cap. 17.

ARK (NOAH'S). A floating vessel, built by Noah, for the preservation of his family, and the several species of animals, during the deluge. According to most authors, it was an hundred and twenty years in building; though some allow but 78, or 52 years, and some less. It was built of *Gopher-wood*, called by the Septuagint ξύλα τετρα-

γῶνα, square timbers. Some translate it *Cedar*, others *Pine*, others *Cypress*, others *Box*, &c. Pelletier prefers *Cedar*, on account of its incorruptibility, and the great plenty of it in Asia. The dimensions of the Ark, as given by Moses, are 300 cubits in length, 50 in breadth, and 30 in height; which some have thought too scanty, considering the number of things it was to contain: but Buteo and Kircher have proved geometrically, that, taking the common cubit of a foot and half, the Ark was abundantly sufficient for all the animals supposed to be lodged in it. Snellius computes the Ark to have been above half an acre in area; and Father Lamy shews, that it was 110 feet longer than the church of St Mary at Paris, and 64 feet narrower; and if so, it must have been longer than St Paul's church in London, from west to east, broader than that church is high in the inside, and about 54 feet in height, our measure.

De Arca
Noë.
Gen. vi.

It was to contain one pair of every species of unclean animals, and seven pair of every species of clean animals, with provisions for them all during the flood. The number of species of animals, upon computation, appears to be much smaller than is imagined; not amounting to 100 species of quadrupeds, nor 200 of birds. Zoologists usually reckon 170 species in all, and Bishop Wilkins shews, that only 72 of the quadruped kind needed a place in the Ark. It was divided into three stories; whence we may conjecture, that the lowest story was for the beasts, the middle for the food, and the upper for the birds, and for Noah and his family. As to the number of animals, contained in the Ark, Buteo computes, that it could not be equal to 500 horses; he even reduces the whole to the dimensions of 56 pair of oxen. Father Lamy enlarges it to 64 pair of oxen; so that, supposing an ox equal to two horses, if the Ark had room for 256 horses, there must have been room for all the animals.

The Mohammedans say, that Noah had but two years allowed him for building the Ark. They add, that God shewed him the tree he was to build it of, which in twenty years became large enough for the purpose. They add, that Noah, climbing up to the top of the Ark, cried out to the incredulous, *in the name of God, embark*; that the Ark was then moving forward, but stopped at the invocation of the name of God. The Mohammedans believe, that, besides the eight persons, whom we suppose to have been saved in the Ark, there were seventy two more, who entered; and that, of all Noah's family, his grandson Canaan was the only one who refused to go into the Ark, and that he perished in the flood.

D' HERBE-
LOT, Bibl.
Orient. pag.
575, 676.

Some Rabbins inform us, that a certain King of Bafan was preserved from the waters of the deluge, by getting up on horseback on the top of the ark. Others affirm, that Philemon, an Egyptian priest, and his family, retired thither with Noah.

The Paraphrasts, Onkelos and Jonathan, say, that Noah embarked near the place, where afterwards Babylon, was built: others will have it, that he embarked in the Indies, and that, during the continuance of the flood, he sailed quite round the world. It was on the mountains of Ararat, that the ark rested, when the deluge was over. Geographers, indeed, are not agreed what the Scriptures mean by the mountains of Ararat; tho' most of them understand by *Ararat* the country of *Armenia*, in which are the Gordyean mountains, allowed to be the highest in the world. This is the most probable opinion; for, if the waters covered the highest hills, and the ark rested the very first day of the abatement of the waters, it must have rested on some very high hill; and none so fit for the purpose as the Gordyean mountains. The Armenians have a tradition, that part of the Ark might still be seen on the top of these mountains, were they not inaccessible; and they relate, that a Monk of Ejmiadzin, afterwards Bishop of Nisibin, attempting to ascend the mountain, in order to see the Ark, God sent an Angel to him with a piece of it, bidding him not fatigue himself in vain, for that God had prohibited access to the top of the mountain, and would not suffer men to pull in pieces a vessel, which had saved so many creatures.

Gen. xiii, 4.

BOULAYE'S,
Voyages.

ARK OF THE COVENANT. So the Jews called a small chest, or coffer, three feet nine inches in length, two feet three inches in breadth, and two feet three inches in height; in which were contained *the golden pot that had manna*, and *Aaron's rod*, and *the tables of the covenant*, as well the broken ones (according to the Rabbins) as the whole. Over the ark was the Mercy-seat, and it was the covering of it. It was made of solid gold; and at the two ends of it were two Cherubims looking inward toward each other, with expanded wings, which, embracing

PRIDBAUX,
Connect. Part
I, Book iii.

Hebr. ix, 4.

Exod. xxv,
17, --- 22.

R. LEVI,
BEN. GER-
SOM, SOLO-
MON, &c.

Lev. xvi, 2.

1 Sam. iv. 4.

2. Sam. vi, 6.

2 Kings, xix,

15.

1 Chr. xiii, 6.

Pfal lxxx, 1.

Pfal. xc. 1.

Levit. xvi, 29.

Num. xxix, 7.

Hebr. ix, 7.

bracing the whole circumference of the mercy-seat, met on each side in the middle. The whole (according to the Rabbins) was made out of the same mass, without joining any of the parts by folder. Here it was that the *Shecinah*, or divine presence, rested, both in the tabernacle, and in the temple, and was visibly seen in the appearance of a cloud over it. And from hence the divine Oracles were given out, by an audible voice, as often as God was consulted in the behalf of his people. And hence it is, that God is said, in Scripture, to dwell between the Cherubims, on the mercy-seat, because there was the seat, or throne, of the visible appearance of his glory among them. And for this reason the high-priest appeared before this mercy-seat, once every year, on the great day of expiation; at which time he was to make his nearest approach to the divine presence, to mediate, and make atonement for the whole people of Israel.

1 Kings, viii.

48.

Dan. vii 10.

Part II, §, 28.

Chap. ii, 3.

LIGHTFOOT,

of the Temple

ch. xv. §. 4.

The Ark of the Covenant was, as it were, the center of worship to all those of that nation, who served God according to the Levitical law: and not only in the temple, when they came thither to worship, but every where else, in their dispersion throughout the whole world, whenever they prayed, they turned their faces towards the place, where the Ark stood, and directed all their devotions that way. Whence the author of the book of Cosri justly says, that the Ark, with the mercy-seat, and Cherubims, were the foundation, root, heart, and marrow, of the whole temple, and all the Levitical worship therein performed. And therefore had there been nothing else wanting in the second temple, but the Ark only, this alone would have been reason enough for the old men to have wept, when they remembered the first temple, in which it stood; and for the saying of Haggai, that the second temple was as nothing in comparison of the first; so great a share had the Ark of the Covenant in the glory of Solomon's temple. However the defect was supplied as to the outward form; for, in the second temple, there was also an Ark, of the same shape and dimensions with the first, and put in the same place: but it wanted the tables of the law, Aaron's rod, and the pot of Manna; nor was there any appearance of the divine glory over it, nor any oracles delivered from it. The only use that was made of it, was, to be a representative of the former on the great day of expiation, and to be a repository of the Holy Scriptures; that is of the original copy of that collection of them, made by Ezra, after the captivity. In imitation of which, the Jews, in all their synagogues, have a like ark, or coffer, in which they keep their Scriptures.

YOMA, cap.

v. §. 2.

Exod. xxv. 13,

14. and xxvii,

5.

Num. iv, 4, 5,

6.

1 Chron. xv,

15.

BUXTORF.

de Arca, cap.

xxi, xxii.

EPIPH. Vit.

Jerem. Pro

pheta.

The place of the temple, where the Ark stood, was the innermost, and most sacred part, called the *Holy of Holies*, and sometimes *the most holy place*; which was made on purpose for it's reception. This place, or room, was of an exact cubic form, being thirty feet square, and thirty feet high. In the center of it, the Ark was placed upon a stone (say the Rabbins) rising three fingers breadth above the floor. On the two sides of it stood two cherubims, fifteen feet high, at equal distance between the center of the Ark, and each side of the wall; where having their wings expanded, with two of them they touched the side walls, whilst the other two met, and touched each other exactly over the middle of the Ark.

The Ark, while it was ambulatory, with the tabernacle, was carried on the shoulders of the Levites, by the means of staves, overlaid with gold, and put through golden rings.

What became of the old Ark, on the destruction of the temple by Nebuchadnezzar, is a dispute among the Rabbins. Had it been carried to Babylon, with the other vessels of the temple, it would have been brought back again with them, at the end of the captivity. But that it was not so, is agreed on all hands; whence it is probable, it was destroyed with the temple. The Jews contend, that it was hid and preserved by Jeremiah. Some of them will have it, that King Josiah, being foretold by Huldah the Prophetess, that the temple, soon after his death, would be destroyed, caused the Ark to be deposited in a vault, which Solomon, foreseeing this destruction, had built on purpose for the preservation of it.

St Epiphanius relates (without doubt from some ancient tradition of the Jews) that Jeremiah, foreseeing the destruction of the temple, carried the Ark of the Covenant into a cave, and by his prayers prevailed, that it might be swallowed up in the rock so that it was never more seen. Jeremiah, at the same time, sealed the stone, writing on it with his own finger the name of God, in like manner as if it had been cut with an iron tool. From that time a dark cloud spread over the name of God, and has kept it concealed to this very day. They believe (he tells us) that,

at the resurrection, the ark shall be raised, and come forth from the rock, and be placed on mount Sinai, and that all the saints shall be assembled about it.

The Mohammedans say, that, besides the tables of stone, Moses's shoes, which he pulled off before the burning bush, were preserved in the Ark; as also Aaron's pontifical Tiara, and a piece of wood, called *Alouah*, which Moses made use of, when he sweetened the waters of Mara. They add, that the Ark was given by God to Adam ready made, and that it passed from hand to hand, and from Patriarch to Patriarch, down to Moses: that all the portraitures of the Patriarchs and Prophets were to be seen about it: that, in times of war, an impetuous wind rushed out of it, which blew fiercely upon the enemies of Israel, and entirely defeated them; and that for this reason they carried the Ark of the Covenant at the head of their armies.

The Heathens likewise had their religious chests, or *Cistæ*, in which they deposited their most sacred things. In certain processions, made in Egypt, there was an officer, whose business it was to be chest-bearer: he held a box, in which were included the richest things for religious uses. We hear likewise of a chest, in which the Trojans locked up their mysteries, and which, being taken at the siege of Troy, fell to Euripilus's share. The same custom prevailed likewise among the Greeks and Romans.

D'HERBE-
LOT, Bibl.
Orient.

APUL. de
Asino Aureo.
PLUT. de
Iside & Osiride.
PAUSAN.
lib. vii.

ARMENIANS. See CHURCH (ARMENIAN).

ARMENIAN MONKS. The religious of the Armenian church are very numerous. Some follow the order of St Anthony, others that of St Basil. Those of St Anthony live in solitudes and deserts, where the austerities they practise surpass those of all other religious orders in Europe. Their monasteries are very considerable. They eat no meat, nor drink any wine, except on Easter-day. They fast all the year, even on Sundays, and eat but once a day. They live upon roots and herbs, abstaining from fish, milk, and oil, though they are permitted to eat loaves. They never go out of their monastery, nor speak a word to any person whatever; and, if a stranger has any thing to say to one of these solitaries, he tells it to the porter, who communicates it to the Monk, and reports his answer. They live in separate cells, employing themselves in some work, excepting at the hours of prayer. They are all lay-men, excepting five or six, and sometimes eight priests, in each monastery. Their office is very long. They repeat every night in the choir the 150 Psalms, leaning upon a kind of walking-staff or crutch.

Le FEVRE.
TAVERNIER.
CHARDIN.
&c.

It is not known who first introduced the order of St Anthony into Armenia; but that of St Basil was first established in that country by the Patriarch Nierles Gheldes, who died in the year 1173. The religious of this order are not such exact observers of their rules, as those of the order of St Anthony, who live in the deserts: for the Monks of the order of St Basil often eat meat, and their monasteries are situated in towns, and the most frequented places. Their principal monastery is that of *Ecmiazin*; which is as it were the center of the Armenian religion, and the rule of discipline to all the rest.

CLEM.
GALON.
Conciliat.
Ecclef. Armenic. P. i.

The habit of the Armenian Monks consists of a long vest, or cassock, tied about with a leathern girdle. Over this cassock they put on a kind of gown with very large sleeves, and a cloak, both of black stuff; as also a cowl of the same, which is sharp-pointed, like that of the barefooted Augustins, over which they wear a turban. The difference in the habits of the two orders of St Anthony and St Basil consists in this; that the former, who are solitaries, wear a coarser kind of stuff, and a cassock with very strait sleeves; and that their cloak is nearly like that of the Minims. The religious of the order of St Anthony never quit their habit: but those of the order of St Basil quit it whenever they please, by the toleration of their superiors: but this is an abuse of their rules.

Some of the Armenian religious do not reside in the monasteries: as those at Jerusalem, who live by their labour, and by the alms they receive from the pilgrims of their nation, who come out of devotion to visit the holy sepulchre, and mount Calvary. These alms are very large, amounting sometimes to a thousand crowns. This makes them very rich, and they employ the money in gaining the Turks, and obtaining of them what they desire. They gave at once eight thousand sequins to the Basha and Cadi of Jerusalem, for leave to place two lamps amongst those of the Latins, which are at the stable of Bethlehem.

PHILIP.
BONANNI,
Catalog. Ord.
Relig. P. i.

About the end of the last century, some Armenians, of the order of St Anthony, having quitted the peculiar tenets of their Church, settled in the Morea, where the republic of Venice gave them a monastery in the town of Modon. These religious, besides the three vows, of poverty, chastity, and obedience, make a fourth, which is, to obey those, who are deputed by their superiors to teach them the truths of the Catholic religion. They live upon alms, and conform to the abstinencies and fasts of the Romish church. Nevertheless they follow the Armenian rite, and consecrate in unleavened bread. Their habit is composed of a black gown tied about with a leathern girdle; a tunic or cassock shorter than the gown, and open before; and a cloak and cowl, both black. They likewise wear over their habit, on the right side, a red cross, with some characters, which signify the desire they have to shed their blood for the faith of Jesus Christ.

HUTSIUS, de
Theol. Jud.
lib. i.

ARMILLUS. The Jews call Antichrist by this name. He is to issue from the conjunction of certain villains of different nations with the statue of a perfectly beautiful virgin, which will be found at Rome. His stature will be prodigious; he will proclaim himself to be the Messiah. The Romans, whom they call the posterity of Esau, will submit to him. Nehemiah, the son of Joseph, the first Messiah (for they expect two) will make war with him, and march against him at the head of thirty thousand Jews. Armillus will be defeated, and two hundred men fall in the battle: he will rally his forces, and, after slaughtering an infinite number of soldiers, will unknowingly kill the Messiah Nehemiah. The Jews will be discouraged hereby, and betake themselves to flight. At length, they will recover themselves. Then the Archangel Michael will sound the trumpet three times: immediately the Messiah, the son of David, will appear: the Jews will gather about him, and make war with Armillus, who will be slain in battle. After this will follow the reign of the Messiah, and the entire destruction of Christians and Infidels. See ANTICHRIST

A. D. 1605.

ARMINIANS. A religious sect or party, which arose in Holland, by a separation from the Calvinists. They followed the doctrine of Arminius, a celebrated professor in the university of Leyden; who, thinking the doctrine of Calvin, with regard to Free-will, Predestination, and Grace, too severe, returned to that of the Romish church, and maintained, that there is an universal grace given to all men, and that man is always free, and at liberty to receive or reject grace. His colleague Gomarus, Professor of Divinity in the same university, strenuously opposed him, and stood up for a particular or special grace, given only to those, who were predestinated or elect, and for a positive decree both of election and reprobation. At length the dispute was brought before the synod of Dort, where Arminianism was condemned in form. Nevertheless it continued to spread, and the republic of Holland was once in danger of being overturned by it.

The Arminians hold, that God creates men free, and will deal with them according to the use they make of their liberty: that, foreseeing how every one will use it, he does therefore decree all things, that concern them in this life, together with their salvation or damnation in the next: that Christ died for all men: that sufficient assistance is given to every man; and that every one being left to his own option, whether he will make a proper use of it, or no, his salvation or damnation is to be imputed only to himself. In defence of this opinion, they alledged in the first place the divine attributes: they contended that the justice of God will not permit him to punish men for crimes they cannot avoid, which must be the case upon the Calvinist scheme of Predestination. Secondly, they argued from the freedom of man's will, which the doctrine of irresistible grace absolutely overthrows. All the passages in the New Testament concerning the election, foreknowledge, and predestination of God, relate, in their opinion, not to particular persons, but to God's design of calling the Gentile world to the knowledge of the Messiah. In like manner *Reprobation*, in Scripture, has no relation, they think, to any absolute decree concerning man's damnation, but only to such actions of men, as cannot but be *disapproved* by God.

Voss. Hist.
lib. v.

In these opinions, they have manifestly this advantage over the Calvinists, that they have the sense of antiquity on their side: for Vossius tells us, that all the Fathers, before St Austin's time, were of opinion, that God predestinated men to life, only from a prescience, or fore-knowledge, that they would live piously. It cannot be denied,

denied, that the church of England has founded her article, in regard to predestination, on the doctrine of St Austin.

Art. XVII.

The Arminians are likewise called Remonstrants, from a Remonstrance, which they presented to the States-General in 1611, in which were laid down the chief articles of their faith.

The later Arminians have carried things much farther than Arminius himself, and some of them even come very near to Socinianism. In general, they deny, that authority is any proof of the truth of a doctrine; and, on this principle, they retrench abundance of things, which have been looked upon as fundamental articles of religion. Many of them have quitted the doctrine of their master relating to the points of Eternal Election and Reprobation: for Episcopius lays it down, that God elects no person from all eternity, but only at the time when he is actually a believer. They speak very ambiguously of the prescience of God, which was the principal strong hold of Arminius. They look on the doctrine of the Trinity as a point not necessary to salvation; and they generally avoid the term *satisfaction of Christ*. They contend for a general toleration of all those, who profess the Christian religion.

ARNOLDISTS. Sectaries, so called from their leader, Arnold of Bresse, an Italian by birth; who, in the reign of the Emperor Conrad III, and the pontificate of Innocent II, was condemned, with Peter Abelard, in a council held at the Lateran, about the year 1140. He declaimed against the great wealth and possessions of the church, and preached against Baptism and the Eucharist. After raising great disturbances at Bresse and Rome, he was hanged at the latter place, and his ashes thrown into the Tyber.

PRATEOL.
Elench.
Hæref.

The Arnoldists held, that the blessed do not see God by his Essence, but by a certain brightness of his Essence, in which vision they supposed beatitude to consist: that God acts by a necessity of his nature: that he is not the author of all good: That there is something of a compound nature in God: that there is something eternal, besides God: that there is something, which is neither Creator, nor creature: and that the Angels create some things.

PRATEOL.
ibid.

AROT and MAROT. Two Angels, who, according to the impostor Mohammed, were sent by God, to teach men, not to commit murder, not to give wrong judgment, and not to drink wine. These Angels were invited by a very beautiful woman to an entertainment, who pressed them to drink wine. They complied, and, becoming intoxicated, made love to her: upon which she promised to gratify their desires, upon condition that they would teach her the words, by which, as they had pretended, one might easily mount up to Heaven. They did so; but the lady, instead of performing her promise, darted away to Heaven, where, having told what had happened to God, she was changed into the morning-star, and the two Angels severely punished.

The Koran.

AROUEIS. An antient deity of the Egyptians, mentioned by Plutarch; by some taken to be Apollo, by others Orus the elder, and by Scaliger to be Anubis. But Bishop Cumberland thinks he is the same as is called, in Sanchoniatho's Phœnician History, *Agrouerus*, or *Agrotes*, which signifies *husbandman*; one of the IXth generation, who had a statue erected to him in Phœnicia, and a temple carried about by a yoke of oxen. If the g is allowed to melt away, as it often does, or if we take *ἀργεῖ* and *ἀργεα* for synonymous terms, the name is the same; for the termination is arbitrary.

SCALIG. de
Emend.
'Temp.
CUMB. on
Sanchon. pag.
249.

When the Egyptians added five intercalary days to their year, they dedicated each of them to some God; viz. the first to Osiris, the second to *Aroueris*, the third to Typhon, the fourth to Isis, and the fifth to Nephtha.

PLUTARCH.
de Isid. &
Osiride.

ARREPHORIA [Gr.] A festival among the Athenians instituted in honour of Minerva. The ministers, who assisted at it, were boys and girls of between 7 and 12, years of age. The word is derived from the Greek *ἀρρεφρον* *mystery*, and *φέρειν* to *carry*. It was also called *Herfiphori*, from Herse the daughter of Cecrops, on whose account it was instituted.

ARSCH.

D'HERBE-
LOT, Bibli-
oth. Orient.

ARSCH. [*Arab.*] The throne of God. The Mohammedans say, God has two thrones. The first, which is called *Arsch*, is only the Empyrean Heaven, which is the throne of the glory and majesty of God. They call the second *Corfi*, which is properly his tribunal, on which he takes cognizance of things below, and on which he will judge the world. When Mohammed speaks of the first, which he calls *Arsch Adhim*, the *great throne*, by way of excellence, he says, that God took a great deal of pains in producing it, and founded it upon the waters. The Mohammedans pretend, that this throne is supported by eight columns, whose nature and value is unknown; that it is mounted by three hundred thousand steps; that there is between each step three hundred thousand years journey, and that the spaces are filled with squadrons of Angels; some of whom are destined to carry this throne.

ATHEN. lib.
vii.

ARTEMISIA [*Gr.*] A festival in honour of the goddess Diana, one of whose names is *Ἀρτεμις*. It was celebrated in several parts of Greece, particularly at *Delphi*, where they offered a mullet to the goddess, as being thought to bear some kind of relation to her; because it is said to hunt and kill the sea-hare.

BURNET,
on the xxxix
Articles.

ARTICLES OF RELIGION. In the beginnings of Christianity, the declaration, that was required, of a Christian's faith, was conceived in very general terms: but, as Heresies sprung up, it was found necessary to guard against them, by enlarging the creeds, or confessions of faith. It was in imitation of this procedure, that our Reformers were so copious in stating the doctrines of the church of England in that work, which is intituled, 'Articles whereupon it was agreed by the Archbishops and Bishops of both provinces, and the whole Clergie, in the Convocation holden at London, in the yeare of our Lorde God 1562, according to the computation of the Church of Englande, for the avoiding of the diversities of opinions, and for the stablishing of consent touching true religion.' There were two particular circumstances in that time, which made this seem to be the more necessary: the one was, that there sprung up, together with the Reformation, many impious and extravagant sects; the other was, that, having but just got rid of Popery, it was absolutely necessary to take the utmost precautions against it for the future. These articles were prepared, as is most probable, by the Bishops Cranmer and Ridley, and were published by the regal authority. The most authentic manuscript of them is in the library of *Corpus Christi* college in Cambridge. It belonged to Archbishop Parker, and was left by him to that college.

Ult. of Edw.
VI.

13 Eliz. cap.
xii.

Canon 36.

The subscription to these articles is enjoined by statute, which establishes them, and requires every clergyman to declare his assent, and subscribe them in the presence of his Ordinary. The form of the subscription is not prescribed by the statute; but by the canon it is expressly required, that he acknowledge them, and every one of them, to be agreeable to the word of God. There is a clause in the statute, which subjects every minister, who maintains any doctrine repugnant to these articles, to deprivation.

The Jews, likewise have their *Articles*, in number thir-teen, containing the whole of their belief, as follows.

I. There is a God, creator of all things, the first principle of all beings. II. God is one sole, indivisible, being, but of an unity different from all other unities. III. God is incorporeal. IV. God is eternal. V. God alone is to be worshipped; and no other being is to be worshipped either as mediator or intercessor. VI. There have been, and may still be, Prophets, qualified to receive the inspirations of God. VII. Moses was the greatest of Prophets, and the degree of prophecy, which God honoured him with, was peculiar, and above what he granted to the rest of the Prophets. VIII. The law, which Moses left, was dictated by God himself; and the explanation of those precepts, handed down by tradition, was delivered by God himself to Moses. IX. This law is immutable, and nothing can be added to it, or taken from it. X. God knows and directs all human actions. XI. God rewards those, who observe this law, and punishes those, who disobey it; and the best and greatest reward is the life to come, and the severest punishment the damnation of the soul. XII. The Messiah shall come, endowed with far greater merit than all the Kings that have been before him, and he will be of the line of David and Solomon; but we cannot fix the time of his coming, nor must pretend to guess at it from Scripture. XIII. God will raise the dead.

These are the fundamental articles of the Jewish faith, according to Maimonides, in his explanation of the Misna; which is received by the Jews without opposition or contradiction. Treatise Sa-
nedrin, ch.
Helec.

ARTOTYRITES. A Christian sect, in the primitive church, who celebrated the Eucharist with bread and cheese, saying, that the first oblations of men were of the fruits of the earth, and of sheep. The word is derived from ἄρτος, *bread*, and τυγῆς, *cheese*. August. de
Hæres. cap.
48.

Itygius, on occasion of the mention of this heresy, relates, out of the *Acts of Perpetua*, the following vision of that martyr, in her own words: 'I went up, and saw a very wide garden, and in the middle an old man sitting in the habit of a shepherd, and milking the flock. And he lift up his head, and saw me, and said unto me, thou art welcome, my daughter; and he called me, and gave me a morsel of *cheese*, which I received with joined hands, and eat, and all they that stood around said, Amen.' Perpetua gathered from this vision, that she should suffer martyrdom: and the reason is assigned by Possinus, who tells us, that the Eucharist was shadowed under the vision, being always administered to Martyrs and Confessors immediately before their death. Whence Itygius thinks it probable, that Perpetua used to communicate after the manner of the *Artotyrites*. Ityg. Lipf.
de Hæres. arch.
pag. 257.

The Artotyrites admitted women to the priesthood and episcopacy; and Epiphanius tells us, it was a common thing to see seven girls at once enter into their church, robed in white, and holding a torch in their hand; where they wept, and bewailed the wretchedness of human nature, and the miseries of this life. Epiph. Hæ-
res. xlix. cap. i.

ARVAL BROTHERS. Priests among the ancient Romans, who presided over the sacrifices, that were offered to Bacchus and Ceres. We have the following account of their original in Fulgentius. The nurse of Romulus, called Acca Laurentia, had a custom of offering every year a sacrifice to the gods, in order to obtain a plentiful crop; and in doing this she was accompanied by her twelve children. But, one of them being dead, Romulus, in complaisance to his nurse, put himself in his stead, to compleat the number; and gave them the name of the twelve Arval Brothers, which they kept ever after.

They held their assemblies in the temple of Concord: they wore a crown, made of ears of corn, and tied up with a white ribbon. Some ascribe to them the authority of determining the limits of lands and inheritances.

ARUSPICES, [*Lat.*] Among the ancient Romans, were those, who divined by the entrails of beasts, slain in sacrifice to the gods; from whence they drew prognostics of future events. They were so called *ab aris inspicendis*, *inspecting the altars*. The Romans borrowed this superstition from the Tuscans, who received it, as the general tradition goes, from a boy, whom they strangely ploughed up out of the ground, and who instructed them in the mysteries belonging to it: the inhabitants called him *Tages*, as we learn from Ovid: Cicero, de
Divinat. lib. ii.

Indigenæ dixere Tagem, qui primus Etruscum
Edocuit gentem calus aperire futuros.

Ovid. Met.
lib. xv. ver.
558.

*He, Tages named by natives of the place,
Taught arts prophetic to the Tuscan race.*

At first, only Tuscans executed this office at Rome. Their business was to take observations from four appearances. 1. From the beasts, before they were cut up: 2. From their entrails, after they were cut up: 3. From the flame that arose when they were burning: 4. From the flower, or bran, and from the frankincense, wine, and water, used in the sacrifices.

Before the beasts were cut up, they took notice, whether they were forcibly dragged to the altar; whether they got loose; whether they escaped the stroke, or roared very loud when they received it; whether they expired with difficulty, and the like; all which were counted fortunate omens. In the beast, when cut up,

they observed the colour of the parts, and whether any were wanting. A double liver was highly unfortunate; but nothing could be more so than the want of a heart. As to the flame, arising from the sacrifice, if it presently consumed the sacrifice, if it burnt bright, and the like, it was a prosperous omen. On the contrary, if it required much pains to light it, if it did not burn upright, but rolled circularly, or if it happened suddenly to be put out by wind or rain; it always portended misfortunes. In the meal, frankincense, wine, and water, they were to observe, whether they had their due quantity, their proper taste, colour, smell, &c. Thus we read in Virgil, that Dido, at the time of sacrificing, found the wine changed into black blood:

Æn. lib. iv.
ver. 455.

Fusaque in obscænum se vertere vina cruorem.

And Xerxes, the evening before he attacked the city of Sparta, saw his wine three times changed into blood. Most of these ill omens are hinted at by Virgil in the following lines.

VIRGIL.
Georg. iii.
ver. 46.

Sæpe in honore Deûm medio stans hostia ad aram,
Lanea dum nivea circumdatur infula vitta,
Inter cunctantes cecidit moribunda ministros.
Aut si quam ferro mactaverat ante sacerdos,
Inde neque impositis ardent altaria fibris,
Nec responsa potest consultus reddere Vates:
Ac vix suppositi tinguntur sanguine Cultri,
Summaque jejuna sanie infusatur arena.

*The victim ox that was for altars press'd,
Trim'd with white ribbons, and with garlands dress'd,
Sunk of himself without the gods command,
Preventing the slow sacrificer's hand:
Or, by the holy Butcher if he fell,
Th' inspect'd entrails could no fate foretel:
Nor laid on altars, did pure flames arise,
But clouds of smouldring smoke forbade the sacrifice.
Scarcely the knife was redden'd with his gore,
Or the black Poison stain'd the sandy floor.*

DRYDEN.

The business of the *Aruspices* was not restrained to the altars and sacrifices: they had the right of explaining all other omens and portents, and were often consulted by the senate on extraordinary occasions.

PLUTARCH.
in Agefilao.

This superstition was sometimes employed by princes, to keep the common people and soldiers in their duty; of which we have a remarkable instance in Agefilao. This General (if Plutarch is to be believed) being in Egypt, and perceiving the soldiers inclined to revolt, wrote on his hand in Greek characters the word NIKH, which signifies *victory*; after which, having slain a victim, he took it's entrails reaking hot into his hand, and held them there, till those characters were imprinted on them: then, shewing them to his army, he removed their fears, and gave them fresh courage, by making them believe the gods promised them victory. See DIVINATION.

Æt. i. 3.

AUGUST.
Epist. cxviii.
ad Januarium.

HOSPIN. de
Festis Christi-
anis, p. 72.

BINGHAM,
Antiq. Chr.
Ch. B. xx. c.
vi. §. 6.

ASCENSION-DAY. A festival of the Christian church, in memory of Jesus Christ's ascending up into Heaven, after his resurrection, in his human nature, and in the presence of his Disciples. The original of this festival was so ancient, that St Austin could derive it from no other fountain, but either Apostolical institution, or the general agreement of the church in some plenary council. The Cappadocian Christians called this festival by the name of *Epifoxomene*, perhaps because on that day our salvation was perfected, Jesus Christ having finished the business of his mission, and returned back to Heaven. The antient church was a stranger to the ridiculous pageantry, mentioned by Hospinian to have been used in some places, to represent Christ's Ascension into Heaven; namely the drawing up an image of Christ to the roof of the church, and then casting down the image of Satan, in flames, to represent his falling as lightning from Heaven.

The

The ceremonies on the festival of the Ascension, in the Romish church, are as follow : after the gospel, the paschal taper is put out; to denote, that, on that day, our Saviour left the Earth, and returned to Heaven. The altar is adorned with flowers, images, and relics ; upon which occasion the officiating priest, and his attendants, are robed in their white ornaments. The blessing, which the Pope pronounces on that day, is one of the three solemn ones: anciently, he used to excommunicate the Heretics on this day ; but that ceremony is now confined to Holy Thursday.

PISCARÆ;
Prax's Ce-
rem.

Eusebius relates, as a received tradition, that, near the place, from whence our Saviour ascended into Heaven (which was the highest part of the mount of Olives) there was a cave, in which our Lord communicated the most hidden mysteries of his doctrine to his Disciples, before his Ascension.

EUSEB. de
Vit. Constant.
lib. iii, cap.
41, 43.

The author of the treatise (under the name of St Jerom) on the places mentioned in the *Acts*, affirms that Jesus Christ, when he ascended up into Heaven, left the print of his feet on the ground, and that the marks continued ever after, notwithstanding that the faithful every day carried away the Earth of that place, to preserve it out of devotion. And St Austin affirms, that the Christians used to travel into Judea, to adore the footsteps of Jesus Christ, at the place from whence he ascended into Heaven.

HIERON. in
loc. Act. pag.
295.

AUGUST. in
Joh.

To this miracle another is added ; which is, that the Empress Helena having built the magnificent church of the Ascension, in the midst of which is this spot of ground, when the workmen would have covered it with a marble pavement like the rest, they could not effect it, whatever they laid upon the place immediately quitting it.

HIERON.
ubi supra

This festival was celebrated at Jerusalem, in the VIIIth century, with so great a number of lights, in this church of the Ascension, that it seemed as if the whole mount of Olives was on fire. Bede, who relates this, adds, that, on this festival, there always came so strong a wind after the mass, that it threw down all who were at that time in the church.

ASCETICS. Such Christians, in the primitive church, as enured themselves to greater degrees of abstinence and fasting than other men : as those mentioned by Origen, who abstained from flesh and living creatures, in order to mortify and subdue their passions. Such abstinence the Apostolical canons call ἀσκησις, the exercise of an Ascetic life. So that all, who abstained from flesh, on account of mortification, not out of an opinion of it's uncleanness (as some Heretics did) were called *Ascetics*. The same appellation was given to those, who were more than ordinarily intent on the exercises of prayer and devotion. Accordingly St Cyril of Jerusalem calls the Prophetess Anna, who departed not from the temple, but served God night and day, Ἀσκήτρια ἐν λαβεινᾷ, the most religious Ascetic. In short every kind of uncommon piety and virtue laid claim to the name of Ascetic. From whence it appears, that the Ascetics were not originally the same with Monks, as Baronius, and the generality of the Romish writers, pretend they were. Ascetics were always in the church ; but the monastic life was not known till towards the IVth century. The difference between Ascetics and Monks is this. 1. The Monks were men, who retired from the business and conversation of the world to some distant mountain, or desert wilderness: but the first Ascetics were men of an active life, living in cities as other men, and differing from them only in the heights, to which they carried their virtue. 2. The Monks were to be only lay-men ; but the Ascetics were indifferently of any order. 3. The Monks were tied up to certain rules and laws of discipline ; but the ancient Ascetics were governed by no laws but those of the Gospel. In short, tho' every Monk is, or ought to be, an Ascetic, every Ascetic is not a Monk ; the former appellation being of a more general import than the latter.

ORIG. contra.
Cels. lib. v.

Can. Apostol.
cap. 51.

CYRIL, Ca-
tech. 10, n. 9.

BINGHAM.
Antiq. Chr.
Ch. B. vii. C.
i.

From hence a monastery has sometimes the name *Asceterium* given it. The college of Undertakers (*Funerarii*) founded by the Emperor Anastasius, in which eight Monks, and three Acolythists, were employed in burying the dead, was called by this name ; as appears from the confirmation of it by the Emperor Justinian.

JULIAN. An-
tecess. Novel.
13.

ASCHARIOUN [*Arab.*] The disciples of Aschari. The better to understand their opinion, we must see what foundation it has in the Mohammedan religion. We read in the second chapter of the Koran these words : *God will call you to an account for all that you shall have manifested without, and for all that you shall have concealed within : for God pardons whom he pleases, and chastises whom he pleases, and this*

this because he is all-mighty, and can dispose of all things at his pleasure. The interpreters observe on this passage, that the Mohammedans were greatly affrighted, when this verse was published. Accordingly they demanded of their prophet an explication of it, representing to him, that if God requires of us to give an account of our thoughts, of which we are not masters, it will put our salvation extremely to the hazard. Mohammed, to satisfy their doubts, published the following verse: *God does not require of men more than they are able to perform, and imputes to them only what they have acquired by their obedience, or their rebellion.* Some of their Doctors pretend, that this latter verse has abrogated the former: but the disciples of Aschari build on both these passages their opinion concerning liberty, and the merit of works, which is directly opposite to that of the Motazales: for the Ascharians say, that God, being a general and universal agent, is also truly the creator and author of all the actions of men; but that man, being a free agent, does nevertheless acquire a merit or demerit, according as he behaves in regard to what is commanded or forbidden by the law. The word *acquisition*, couched in the latter of the two verses, and which contains in it the merit and demerit, is defined, by the Ascharians, an action ordained for the procuring of some profit, or the averting some evil. Now, because such an action cannot be ascribed to the Creator, who can neither receive profit nor harm, it follows that it must be ascribed purely to man, who consequently is master of that action, and enjoys perfect liberty. From this reasoning it follows, that our actions are really and in effect produced by the Creator; but that the application, which we make of them, in obeying or disobeying the law, is purely of our selves. See MOTAZALES.

D'HÉRBE-
LOT, Bibl.
Orient.

ASCHHOR *Al Haram* [Arab.] The four sacred months of the year, namely Regieb, Dhoulcaadah, Dhoulhegia, and Moharram, during which the Mohammedans are forbidden to make war. This prohibition is more ancient than Mohammedism among the Arabians. See YEAR.

D'HÉRBE-
LOT, Bibl.
Orient.

ASCHOUR [Arab.] The tenth day, or tenth night, of *Moharram*, which is the first month of the Arabic year. It signifies likewise ten nights, or ten days. Mohammed, in the eighty-ninth chapter of the Koran, introduces God swearing by the ten nights. The Mohammedans in general fast on this day, for three reasons; first, because the ancient Arabians fasted on this day before the birth of Mohammedism; secondly, because on this day Noah left the Ark; and thirdly, because on this day God pardoned the Ninevites. It is very probable, Mohammed borrowed this fast from the Jews, who gave the same name to *the day of atonement*, or *expiation*, which falls on the tenth day of the month *Tifri*. But, besides these reasons, the Persians, and the other followers of Ali, have a very particular reason for solemnizing this day: for they believe, that Houssain, the son of Ali, was slain on this day in battle. The memory of his death is celebrated among them, every year, with great funeral pomp, accompanied with cries, groans, howlings, and lamentations.

D'HÉRBE-
LOT, Bibli-
oth. Orient.

PLATO, &
Inscript. Vet.

ASCLEPIA [Gr.] A festival of Æsculapius, the god of Physic, observed particularly at Epidaurus, where it was attended with a contest between the Poets and Musicians, whence it was likewise called *ἱερὸς Ἄγων*, *the sacred contention*.

EUSEB. lib.
v. cap. 29.

PRATFOLUS,
Elench. Hæ-
ref.

ASCLEPIODOTÆANS. Christian Heretics, in the time of the Emperor Heliogabalus, so called from one Asclepiodotus; the first, who taught that Jesus Christ was a meer man. They were excommunicated by Vibanus, Bishop of Rome, A. D. 221.

Matth. xix.
17.

PRATFOLUS,
Elench. Hæ-
ref.

ASCODROGITES. Christian Heretics, or rather Fanatics, of Galatia, in the time of the Emperor Commodus, A. D. 181. They brought into their churches bags, or skins, filled with wine, to represent the new bottles, filled with new wine, mentioned by Christ. They danced round these bags or skins, and intoxicated themselves with the wine. They are called likewise **ASCITÆ**, and both words are derived from *ἀσκη*, a *bottle*, or *bag*.

THEODO-
RET. Heret.
Fabul. lib. i.
cap. 10.

ASCODRUTES. Christian Heretics. A sort of Gnostics, who placed all religion in knowledge, and, under pretence of spiritual worship, would admit of no external or corporeal symbols whatever. They asserted, that divine mysteries, being the images of invisible things, ought not to be performed by visible things, nor incorporeal

poreal things by corporeal and sensible things. Therefore they rejected Baptism, and the Eucharist.

BINGHAM,
Antiq. Chr.
Ch. B. x. Ch.
ii. §. 1.

ASCOLIA, [Gr.] A Festival, which the peasants of Attica celebrated in honour of Bacchus, so called from *ἀσκῶ*, a *bottle*. They sacrificed a goat to him, because that animal gnaws and spoils the vines.

Rode, caper, vitem, tamen hic, cum stabis ad aras,
In tua quod fundi cornua possit, erit.

OVID. Fast
lib. i. ver.
357.

*Gnaw, goat, the vine; yet will enough remain,
To wet thy horns, when at the altar slain.*

And, to shew the greater indignity to an animal, hated by Bacchus, the peasants, after having killed him, made a foot-ball of his skin. Virgil has beautifully described the occasion of the sacrifice, and manner of celebrating the festival.

Non aliam ob culpam Baccho caper omnibus aris
Cæditur, & veteres ineunt proscenia ludi,
Præmiaque ingentes pagos, & compita circum
Thesidæ posuere; atque inter pocula læti
Mollibus in pratis unctos saliere per utres.

VIRGIL.
Georg. lib. ii.
ver. 380.

*For this the malefactor goat was laid
On Bacchus' altar, and his forfeit paid.
At Athens thus old comedy began,
When round the streets the reeling actors ran;
In country villages, and crossing ways,
Contending for the prizes of their plays;
And glad, with Bacchus on the grassy soil,
Leapt o'er the skins of goats besmear'd with oil.*

DRYDEN.

ASFENDARMOD. The name of a Genius or Dæmon, who presides over and gives his name to the twelfth and last month of the *Yezdegerdic* year. This month, as well as the rest, consists of thirty days: wherefore, to make a complete solar year, they add five intercalary days at the end of the month Asfendarmod. Ulugbeg observes, that the talismans against scorpions ought to be engraven the fifth day of this month. See YEAR.

D'HERBE-
LOT, Bibli-
oth. Orient.

ASHES. Several religious ceremonies depend upon the use of *Ashes*. St Jerome relates, that the Jews, in his time, rolled themselves in Ashes, as a sign of mourning. To *repent in sackcloth and ashes* is a frequent expression in Scripture for mourning, and being afflicted for our sins. There was a sort of lustral water, made with the Ashes of an heifer, sacrificed on the great day of atonement, the Ashes whereof were distributed among the people. In the Romish church, Ashes are given among the people on Ash-Wednesday: they must be made from branches of olive, or some other trees, that have been blessed the foregoing year. The Sacristan, or Vestry-keeper, prepares these Ashes, and lays them in a small vessel on the altar: after which the officiating priest blesses the Ashes, which are strewed by the Deacons, and assistants, on the heads of all that are present, accompanied with these words, *memento homo quod pulvis es, &c. remember, man, that thou art dust, &c.*

Numb. xix,
17.

PESCARA,
Cerem. Ec-
cles. Rom.

The Indians of the East esteem the Ashes of cow-dung as holy: they sprinkle their foreheads, shoulders, and breasts, with them every morning. These Ashes are daily offered to the gods; and when the King of Calicut goes to pay his devotions at the Pagod, the way is strewed with these ashes. See ASH-WEDNESDAY.

Religious Ce-
remonies of
all Nations,
Vol. iii.

ASIIIMAH. The name of an idol worshipped by the people of Hamath. Some of the Rabbins say it had the shape of an ape; others, that it was represented under the form of a lamb, a goat, or a satyr. Selden ingenuously confesses he is wholly ignorant what this deity was. Some conceive him to be the same as Mars, because A S, among the Greeks, stood for *Ἀσ*, and *Schemah*, they say, means hearing and being obedient; and from hence they conclude him to be the god, whom the

De Diis Syri.

Romans

LEWIS, Orig.
Hebr. B. v,
pag. 84.

Romans called *Hefus*. But the most probable conjecture is, that Ashima is the deity, whom the Hebrews call *Hafhem*: and Ebenezer, in his preface to the book of Esther, says, that he saw, in a Samaritan Pentateuch, the words *Bara Ashima* substituted in the room of *Bare Elobim*; that is, the idol Ashima put instead of the true God. Bochart censures this as false, and we have authentic copies of the Samaritan Pentateuch, which prove it to be so.

Ashimah may, perhaps, be derived from the Persian *Afuman*, which is the name of a genius presiding over every thing, which happens on the twenty-seventh day of every solar month in the Persian year. See ASUMAN.

GRAT. Dist.
50. cap. 64.

ASH-WEDNESDAY. The first day of *Lent*. It is so called from the custom, observed in the ancient Christian church, of penitents expressing their humiliation at this time, by appearing in sackcloth and ashes. But it is not certain, that this was always done precisely on Ash-Wednesday, there being a perfect silence in the most ancient writers about it. The discipline, used towards penitents in Lent, as described by Gratian, differed from their treatment at other times: for, on Ash-Wednesday, they were presented to the Bishop, cloathed in sackcloth and barefooted: then the seven penitential psalms were sung; after which, the Bishop laid his hands on them, sprinkled them with holy water, and poured ashes upon their heads; declaring to them, that, as Adam was cast out of Paradise, so they for their sins were cast out of the church. Then the inferior ministers expelled them out of the doors of the church. In the end of Lent, on the Thursday before Easter, they were again presented, for reconciliation by the Deacons and Presbyters at the gates of the church. But this method of treating penitents in Lent, carries with it the marks of a more modern practice; for there was no use of holy water in the ancient discipline; nor seven penitential psalms in their service, but only one, viz. the LIst. Neither was Ash-Wednesday anciently the first day of Lent, till Gregory the Great first added it to Lent, to make the number of fasting-days completely forty, which before were but thirty-six. Nor does it appear, that anciently the time of imposing penance was confined to the beginning of Lent, but was granted at all times, whenever the Bishop thought the penitent qualified for it.

BINGHAM,
Antiq. Chr.
Ch. B. xviii,
C. ii, §. 2.

I need not observe, that the want of this discipline is at present supplied by reading publickly, on Ash-Wednesday, the curses, denounced in the holy Scriptures, against several sorts of sins, the people repeating after each curse *Amen*.

Acts xix, 23,
&c.

ASIARCHÆ [Gr.] We read in the *Acts of the Apostles*, that during St Paul's abode at Ephesus, a tumult happened, raised by one Demetrius a Silver-smith, whose business it was to *make silver shrines for Diana* (the goddess of the Ephesians); and that St Paul would have presented himself to the enraged multitude, had not the Disciples prevented him, and even *certain of the CHIEF OF ASIA, who were his friends sent unto him, desiring him, that he would not adventure himself into the theatre*. These *Chief of Asia*, in Greek *Ἀσιάρχαι* (*Asiarchæ*) were the *Pagan Pontiffs* of Asia, chosen to superintend and have the care of the public games; which they did at their own expence: for which reason they were always the richest and most considerable men of the towns.

Synop. Critic.
in Act.
pag. 1564.

Tobit vi. 14.
viii, 2, 3.

ASMODEUS. The evil spirit, which killed the seven husbands of Sarah, the daughter of Raguel, on their wedding-night; and was afterwards expelled by the help of smoke arising from the gall of a fish. The Rabbins say, that Asmodeus was born, in an incestuous manner, of Tubal-Cain and Noema his sister, and that it was his love of Sarah, that made him kill those who married her. The Rabbins farther relate, that Asmodeus drove Solomon out of his kingdom and took his place, but that Solomon returning dethroned him, and loaded him with fetters. They pretend likewise, that this prince forced Asmodeus to assist him in building the temple of Jerusalem; that, by some secret he learned of the Daemon, he built it without hammer, ax, or any iron tool, making use of the stone *Schamir*, which cuts stone, as diamond does glass.

GENAR. Cod.
Githim.

1 Kings vi, 7.

As to the manner of driving away this evil spirit from Sarah, the learned Father Calmet supposes, that the effect of the smoke, arising from the fish's gall, which Tobias burnt, rested entirely upon the senses of Tobias and Sarah, Demons being substances purely spiritual, and therefore not to be wrought upon in that manner; that it deadened the sense of pleasure, and all lustful inclinations, in them; and

that the chaining up Asmodeus is to be explained in an allegorical sense, as signifying God's order declared to him by Raphael, obliging him to come no more near Sarah, nor appear hereafter any where but in the utmost parts of Egypt.

CALMET
Differt. on
Asmodeus,
before Tobit.

ASMOUG. The name of a Dæmon, which, according to the tradition of the Magi, or Zoroastrians, is one of the principal emissaries of *Aberman*, who is their prince, and author of all the evil in the world; for Zoroaster supposed two principles, the one of good the other of evil. Asmoug's principal function, is, to sow discord in families, law-suits among neighbours, and wars between princes.

D' HERBE-
LOT, Bibl.
Orient.

ASRAR *al Tanzil* [Arab.] The *mysteries* of the Koran; i. e. the allegorical and mystical explication of the principal passages of the Koran. There are Mohammedan doctors, who have taken as much pains to find out a concealed meaning in the words of their prophet, as ever the Jewish Rabbins, and some Christian writers, have taken, in explaining the Holy Scriptures. The Mohammedan mystics pretend, that those, to whom the mysterious sense of the Koran is revealed, cannot declare it to others, it not being in the power of tongue or pen to express it.

D' HERBE-
LOT, Bibl.
Orient.

ASSABINUS. The Sun, worshipped under this name by the Ethiopians. The Romans and Greeks called this god the *Ethiopian Jupiter*, because he was the supreme god of that people. They offered cinnamon to this deity, which took fire of itself and was consumed. Theophrastus, who relates this, adds, that he looked upon this account as fabulous. But, perhaps, the priests of this god made use of some pious artifice, to deceive the people; and the burning of the cinnamon might be such another cheat, as the liquifying of St Januarius's blood at Naples. See St JANUARIUS.

THEO-
PHRAST.
Hist. Plantar.
lib ix, cap. 5.

ASSAF. An idol of the *Coraischite* Arabians: for every tribe, and even every family, as that of *Coraisch*, had their particular idols, which they worshipped.

D' HERBE-
LOT, Bibl.
Orient.

ASSIDEANS (or CHASIDÆANS from the Hebrew *chasidim*, *merciful*, *pious*). Those Jews, who resorted to Mattathias, to fight for the law of God, and the liberties of their country. They were men of great valour and zeal, having voluntarily devoted themselves to a more strict observation of the law, than other men. For, after the return of the Jews from the Babylonish captivity, there were two sorts of men in their church; those, who contented themselves with that obedience only, which was prescribed by the law of Moses, and who were called *Zadikim* i. e. the *righteous*; and those, who, over and above the law, superadded the constitutions and traditions of the Elders, and other rigorous observances; these latter were called *Chasidim*, i. e. the *pious*. From the former sprung the Samaritans, Sadducees, and Caraites; from the latter the Pharisees, and the Essenes.

1 Macab. ii.
43, 44.

PRIDEAUX,
Connect. Part
ii. Book iii.

ASSUMPTION. A festival, in the Romish church, in honour of the miraculous ascent of the holy Virgin, body and soul, into Heaven. It was established in the VIIth century, and fixed to the fifteenth of August. The Assumption of our Lady was not always a point of faith: the ancient Martyrologies speak of it with very great reserve, as a thing not fully ascertained; yet is it at present universally believed in the Romish church, and a divine, who should deny it, would be obliged to retract.

Some authors relate, that the Apostles, who had separated, in order to propagate the gospel, met all together at the solemnity of the blessed Virgin's funeral. The pretended Dionysius Arcopagita gives us a list of all those who were present. Juvenal, Bishop of Jerusalem, Andreas Cretensis, and St John Damascene, believed, that the Apostles were wrapped in a cloud, and wafted through the air by an Angel, and set down at Gethsemane, the place of her interment. After she had been buried three days, St Thomas, happening to come thither from Ethiopia, desired to see the blessed Virgin's face once more: but, when the grave-stone, to satisfy his curiosity, was removed, they found nothing but clothes; which made them conclude, that our Saviour had rescued this holy body from the state of corruption, and given it the privilege of immortality.

Apud Niceph.
Calist.

The Greek church celebrates the festival of the *Assumption* on the fifteenth of August; concerning the original of which festival, the Greeks relate the following remarkable story.

Three days after the *sleeping* of the *Mother of God*, (for the Greeks call this festival *Dormitio Deiparæ*) the Apostles, being assembled together, according to a custom established among them from the day of their Lord's Ascension, deposited a piece of bread on a cushion, to distinguish both the dignity and seat of their master. While they were assembled together, the room on a sudden was filled with an unusual light; and the blessed Virgin appeared to them, surrounded with rays of glory, and attended by a numerous host of Angels. At her entrance, she paid her respects to the Apostles, and said to them, *God be with you, I will never leave you nor forsake you.* The Apostles, surprised and transported, replied, *O ever blessed Virgin-Mother of God, grant us thy aid.* After that, the blessed Virgin vanished out of their sight. The Apostles thereupon cried out; *the queen is ascended into Heaven, and there sits on the right hand of her son.*

In commemoration of this event, the Greeks, on this festival, deliver a loaf, three lighted wax-tapers, some incense, and fire, into the hands of the priest, who cuts off the crust of the loaf in the form of a triangle, sets the three wax-tapers upon the crust, and then thurifies, and blesses the bread. Afterwards he delivers the bread to the youngest person then present, who distributes it among the whole congregation.

RYCAUT'S
State of the
Gr. church,
Ch. v.

On this festival likewise, they perform the ceremony of the benediction of their lands, by virtue of a small bough, with three leaves upon it, some gum, a little wax, and a sprig of a strawberry herb, blessed by the priest, and planted afterwards in the middle of their grounds.

There was an Apocryphal book, intituled *the Assumption of Moses*: it was written in Hebrew, and contains an account of the death of Moses, and the conveyance of his soul to paradise. It is believed, that the particular of the Angel Michael's contention with the Devil about the body of Moses was taken from this work.

There was also an Apocryphal book, intituled *the Assumption of the Virgin*, of which St John the Evangelist was said to be the author.

A. D. 358.

PRATEOL.
Elench.
Hæres.

ASSURITANS. Heretics, who sprung up in the Christian church, in the reign of Constantius, and the pontificate of Liberius. They made their first appearance in Africa. They were a branch of the Donatists: they held, that the Son was inferior to the Father, and the Holy Ghost to the Son: they re-baptized those, who embraced their sect: they asserted, that good men only were within the pale of the church.

1 Kings, xi,
33.

ASTAROTH, or ASHTAROTH. (The plural of *Astarte*). The goddess of the Sidonians. Astaroth, in the Syrian language, signifies *sheep*, particularly ewes, when their dugs are turgid, and they give milk. From the fecundity of those animals, which in Syria continue to breed a long time, the Sidonians formed the notion of a deity, which they called *Astaroth* or *Astarte*. See *ASTARTE*.

Jerem. xii, 18.

ASTARTE. A Phœnician goddess; the same as *Astaroth*, the plural of *Astarte*. She is called in Scripture *the Queen of Heaven*. Some believe, the Moon was adored under this name. Solomon, who had married many foreign wives, introduced the worship of Astarte in Israel; but it was Jezebel principally, daughter of the King of Tyre, and wife to Ahab, who first brought the worship of this deity into Palestine.

1 Kings
xviii, 19.

2 Kings
xxiii, 7.

Jerem. vii, 18.

This deity had many priests attending on her rites: Jezebel had no less than four hundred of them in her service. She was served with much form and pomp; and the women were employed in weaving hangings or tabernacles for her. When she was adored as the *Queen of Heaven*, they offered up cakes to her; *the children gathered the wood, and the fathers kindled the fire, and the women kneaded the dough to make cakes for the Queen of Heaven.*

LUCIAN.
De Dea Syria.

The Africans, who were descended from the Phœnicians, maintained Astarte to be Juno, as we learn from St Austin. But Lucian, who wrote particularly concerning this goddess, says expressly, that she is the Moon. Astarte is not always represented alike: sometimes she is in a long, at other times in a short habit: sometimes holding a long stick with a cross upon the top of it: some medals represent her with a crown of rays; in others she is crowned with battlements. In a medal,

struck at Cæsarea in Palestine, she is in a short dress, crowned with battlements, with a man's head in her right hand, and a staff in her left. Sanchoniathon says, she was represented with a cow's head, the horns emblematically describing the Moon. Cicero calls her the *fourth Venus* of the Syrians. Lucian tells us, that he had learned from the Phœnician priests, that Astarte was Europa the daughter of Agenor, King of the Phœnicians, and deified after her death, to comfort her father for her loss.

SANCHON.
apud Euseb.
Præpar. lib. i.
cap. ult.
CICERO, de
Nat. Deor.
lib. iii.
LUCIAN,
ubi supra.

A modern author, who has endeavoured to trace most of the Pagan divinities in the Scripture, upon a supposition, that the Phœnicians had deified several of the Canaanites, and especially the descendants of Abraham, takes the Phœnician Astarte, or Astaroth, which signifies *sheep*, to be the *Rachel* of the Bible, which word is of the same signification in the Hebrew.

FOURMONT,
Reflex. Critiq.
sur les Hist.
des anc. Peuples,
Vol. I.

Milton mentions Astarte among the fallen Angels.

— — — —with these in troop
Came Astoreth, whom the Phœnicians call'd
Astarte, Queen of Heav'n, with crescent horns;
To whose bright image, nightly by the moon,
Sidonian virgins paid their vows and songs;
In Sion also not unsung, where stood
Her temple on th' offensive mountain, built
By that uxorious King, whose heart, tho' large,
Beguiled by fair idolatresses, fell
To idols foul.

MILTON'S
Paradise Lost,
Book I. ver.
437.

Astarte is said to have consecrated the city Tyre, by depositing in it a fallen star. Hence perhaps came the notion of a star, or globe of light, which at certain times darted down from the top of mount Libanus, near her temple at Aphac, and plunged itself into the river Adonis, and was thought to be Venus.

SUIDAS, in
voce 'Αστέρη.
BOCHART,
Geogr. Sacr.

Her temple at Aphac, on mount Libanus, was a perfect sink of leudness, a very school of the most beastly lusts; which were permitted here, because Venus was said to have had her first intercourse in this place with her beloved Adonis.

BOCHART,
Canaan, lib.
ii. cap. 14.

ASTRÆA. The goddess of Justice, in the Pagan system of Theology. She was the daughter of Jupiter and Themis, and came down from Heaven in the golden age; but, when the manners of men became corrupt, she left the earth, and returned to Heaven.

Et Virgo cæde madentes
Ultima cœlestum terras Astræa reliquit.

OVID. Met.
lib. i. ver. 149.

When justice ceas'd, and human blood was shed,
From earth to Heav'n divine Astræa fled.

ASUMAN. The name of an Angel, or Genius, who, according to the superstition of the Persian Magi, presided over every thing, which happened on the twenty-seventh day of every month. The Magi believe him to be the same with the Angel of Death.

D' HERBE-
LOT, Bibl.
Orient.

ASYLUM [Lat.] A sanctuary; a place of refuge, or protection. Servius derives the word from the privative *a* and *σάωω*, to draw out, because no person could be taken by force from an Asylum. Some pretend, the first Asylum in Greece was that established by order of the oracle of Jupiter Dodonæus, which commanded the Athenians to grant their lives to all those, who fled for refuge into the Areopagus, to the altars of the goddesses. But others say, the first Asylum was built at Athens, by the *Heracidae*, and was a refuge for those, who fled from the oppression of their fathers. The *Asyla* of altars and temples were very ancient in the time of Pausanias, who writes, that Neoptolemus, the son of Achilles, was slain near the altar of Apollo at Delphi, as a just punishment for his having killed Priam, King of Troy, who had fled to the altar of Jupiter Herceus for refuge. The temple of Diana at Ephesus was the most famous *Asylum*. Strabo tells us, that several princes allowed

PAUSAN.
Attic.

TACIT.
Annal. lib. iii,
cap. 60.

it, some a greater, others a less extent of ground, beyond the temple itself: and Herodotus tells us, there was a temple of Hercules in Egypt, to which bond-slaves fled; who, after they had taken upon them the badges of that god, could not be retaken by their masters: for the privileges of the *Afyla* were inviolable; whence Tacitus complains, that the Grecian temples were filled with the worst of slaves, with insolvent debtors, and criminals, who fled from justice, and that no authority was sufficient to force them from thence. Yet we meet with instances of obliging such persons to quit their sanctuary, by starving them, or by setting fire to their place of refuge. Thus, when Tranio, the slave of Theuropides, had fled to a sanctuary, his master threatens him thus:

PLAUTUS,
Mostel. Act. V
Sc. I.

Jam jubebo ignem, & farmenta, carnufex, circumdari.

That is,

Rascal, I will presently set fire to your hold.

SERVIVS, in
Æn. lib. ii.

PLUTARCH,
in Theseo.

STRABO,
lib. iii.

All temples were not sanctuaries, but such only as received that privilege from the manner of their consecration: and of those, which enjoyed this privilege, some were free for all men, others appropriated to certain persons or crimes. Thus the temple of Diana at Ephesus was a refuge for debtors; the tomb, or temple of Theseus, for slaves. Nor was this honour paid to the gods only, but also to the statues, or monuments, of princes, and other great persons. Thus the sepulchre of Achilles, on the Sigæan shore, was, in after-ages, made an *Afylum*; and Ajax had the like honour paid to his tomb on the Rhætean shore.

When Romulus built Rome, he left a place, covered with wood, between the Capitol, and the Tarpeian Rock, as an *Afylum* to all persons, who should fly thither, whether free-men, or slaves.

OVID. Fast.
lib. iii. ver.
431.

Romulus, ut faxy lucum circumdedit Alto,
Cuilibet huc, dixit, confuge, tutus erit.

This he did with a politic view of drawing together great numbers from the neighbouring nations, in order the sooner to people his new city. Juvenal reproaches the Romans with this baseness of their original:

JUV. Sat. viii,
ver. 272.

Et tamen, ut longè repetas, longèque revolvās
Nomen, ab infami gentem deducis *Afyla*.

*Howe're ye boast, and your proud lineage stretch
As high as Rome's original can reach,
Almighty Rome, the terror of her foes,
From an Afylum's base protection rose.*

TACIT.
Annal. lib. iii.

This *Afylum* at Rome remained sacred, and was not violated, till the reign of Tiberius, who, seeing its abuses, abolished it. At last the *Afyla* were so little regarded, that they served only as a protection for small offenders; for the magistrates made no scruple of forcing great criminals from the very altars.

Exod. xxi, 13.
Numb. xxv,
11.

The Jews had their *Afyla*: among these, the most remarkable were the cities of refuge; in order to provide for the security of those, who, by chance, and without any design, happened to kill a man. They were six in number, three on each side Jordan. They were commanded likewise, when they should enlarge their borders, to add three more: but as this command was never fulfilled, the Rabbins say, the Messiah, when he comes, will accomplish it. Besides the cities of refuge, the temple, and especially the altar of burnt-offerings, enjoyed the privilege of an *Afylum*.

A. D. 392.

This privilege began to be enjoyed by the Christian churches about the time of Constantine; but whether that prince made any laws concerning it, is doubted by learned men; for none appear that are older than the time of Theodosius. At first, only the altar, and inward fabric of the church was a place of refuge; but afterwards any outer buildings, or precincts, of the church had the same privilege granted them; such as the houses or lodgings of the Bishop, and Clergy, Gardens, Baths,

Baths, Courts, and Cloysters: and, in after-ages, this exemption was extended to the graves and sepulchres of the dead, to Crosses, Schools, Monasteries, and Hospitals. This privilege, originally, was not intended to patronize wickedness, or screen the guilty from justice; but as a refuge for the innocent, the injured, and the oppressed; or, in doubtful causes, to give men protection, till they might obtain an equitable and fair hearing: in all such cases, they were allowed thirty days protection. But, that no one might expect this indemnity, who had not a just and legal title to it, several crimes and cases were excepted by law, for which the church could grant no protection: as first, protection was denied to public debtors, who had either embezzled, or kept back by fraud, the public revenues of the State: secondly, to Jews, who pretended to turn Christians, only to avoid paying their debts, or suffering legal punishment for their crimes; in other cases, they had the common benefit of sanctuary with other men. The third sort of persons, to whom this privilege was denied, were Heretics, and Apostates: the fourth, slaves, who fled from their masters; and the fifth, robbers, murderers, conspirators, ravishers, adulterers, and other criminals of the like nature. This shews, that the original intention of sanctuaries in the Christian church was only to protect the innocent and injured, and, in dubious cases, to grant the supposed offender a little respite. The conditions, upon which protection was granted, were, first, not to fly with arms to the church; secondly to raise no clamour or tumult in flying thither; and thirdly, not to eat, or lodge, in the church, but to be entertained in some outward building.

Paulinus, in the life of St Ambrose, relates a remarkable instance of the violation of the *Afyla*, which happened in the reign of Arcadius and Honorius, A. D. 396. Honorius gave at Milan the spectacle of a combat of wild beasts, which had been sent him out of Africa: during which the General Stilico, at the persuasion of the Prefect Eusebius, gave leave to his soldiers, to take by force out of the church one Cresconius, who had taken refuge there at the foot of the altar. St Ambrose the Bishop, accompanied by his clergy, endeavoured to restrain their violence, and preserve the immunity of the church, but to no purpose; for the soldiers bore off Cresconius, and carried him in a kind of triumph to the amphitheatre. This violence afflicted the church greatly; and the holy Bishop continued a long time prostrate and in tears at the foot of the altar. But, when the soldiers came into the amphitheatre, the leopards, which had been let loose, seized on them, and tore them in a most horrible manner. Stilico, affected with this immediate vengeance of Heaven on the soldiers, who had prophaned the church, made the utmost satisfaction to St Ambrose, and saved Cresconius from any further violence.

Modern sanctuaries are a great abuse of these ancient *Afyla* of the Christian church, in giving protection to almost all sorts of criminals, and so enervating the force of civil laws. The canon-law of Gratian, and the decretals of the Popes, grant protection to all criminals, except house-breakers, highway-men, and such as commit enormous crimes in the church itself, upon presumption of its protection. Polydore Virgil censures the English for granting protection to all sorts of criminals, not excepting traitors and rebels: but, at present, we have no such practice, nor is any privileged place, or sanctuary, in England, allowed by law, to screen offenders from justice.

A T E. The goddess of Mischief, in the Pagan Theology. She was daughter of Jupiter, and cast down from Heaven at the birth of Hercules. For Juno having deceived Jupiter, in causing Euristheus to be born before Hercules, Jupiter expressed his resentment on Ate, as the author of that mischief, and threw her headlong from Heaven to earth, swearing she should never return thither again. This we learn from Homer.

Ὡς φάτο· ἦ δ' ἄχως ὅξυ κατὰ φρένα τύψε βαλὺσαν
 Αὐτίκα δ' ἔλ' Ἀπίω κεφαλῆς λιπαροπλοκάμῳ,
 Κώρυμβ' ἔφρασε· ἦτοι, καὶ ἄρυσσ' ὑπερὶν ὄρεσιν,
 Μὴ ποτ' ἐς Οὐλυμπον τε καὶ ἔσαντ' ἀστερόεντα
 Ἀδ' ἔτι δ' ἰδοῦσα· Ἀπίω, ἦ πόδας ἀάψ·
 Ὡς εἶπεν, ἔρριψεν ἄω' ἔσαντ' ἀστερόεντα.
 Καὶ δ' ὅτε πρὸς τὸν πῆλ' ἔλ' ἔκ' ἀνθρώπων

Cod. Theod.
lib. ix. tit.
45.
RITTERS-
HUSIUS, de
Asylis, cap. iii.

Cod. Theod.
lib. ix. tit.
45.

Ibidem.

Ibid. lib. xvi.
tit. 7.

JUSTIN.
Novel. xvii.
cap. 7.

Cod. Theod.
lib. ix. tit. 45.
Cod. Just. lib. i.
tit. 12.

Prolegom.
Ambros. Parif.
1603. p. 87.

GRATIAN,
Caus. xvii. Q.
iv. cap. 36.

POLYD.
VIRG. de In-
ventor. Rer.
lib. iii. cap.
12.

HOMER. Iliad.
vol. I. 15.

*Grief seiz'd the thund'rer, by his oath engaged;
Stung to the soul, he sorrow'd, and he raged.
From his ambrosial head, where perch'd she sate,
He snatch'd the fury-goddes of Debate;
The dread, th' irrevocable oath he swore,
Th' immortal seats shou'd ne'er behold her more;
And whirl'd her headlong down, for ever driv'n
From bright Olympus, and the starry heaven:
Thence on the nether world the fury fell,
Ordain'd with man's contentious race to dwell.*

MR POPE.

The name of this goddess comes from ἀτιω, *noceō*, to hurt. Her being the daughter of Jupiter means, that no evil happens to us, but by the permission of providence; and her banishment to earth denotes the terrible effects of divine justice among men.

D'HERBE-
LOT, Bibli-
oth. Orient.

ATERBABETH. The first of the four treatises, according to the tradition of the Indians, which God sent to Brahma, and which he afterwards communicated to the Bramins or Brachmans. These four books, or treatises, which have each a particular name, are called by the general name of BED or BETH.

DIOD. SIC.
lib. i.

ATERGATIS. The ancient goddess of the Ascalonites in Syria. The upper part of her image represented a woman, the lower part a fish.

HOR. Art of
Poetry.

Definit in piscem, mulier formosa superne.

A handsome woman with a fish's tail.

ROSCOMMON.

MACROB.
Saturn. I.ATHEN. lib.
viii.
VOSS. de
Idolol. lib. i.
cap. 23.

It is related, that she was the mother of Semiramis; and that, being grieved at the loss of her virginity, she drowned herself in a lake; but that, her body never having been found, it was believed, she was transformed into a fish. Macrobius mentions two deities of the Syrians, *Adad* and *Atergatis*, whom he supposes to be the Sun and the Earth. The etymology of Atergatis is variously given. Athenæus pretends, that this Queen's true name was *Gatis*, and that, being very fond of delicacies, she ordered, by an edict, that no one should eat fish, ἀπὲρ Γάτιδος, *besides Gatis*. Vossius derives it from the Hebrew *addir*, *great*, and *dag*, a *fish*.

GREGORY
NAZ. Orat.
xxi. Tom. i.Lib. de Sym-
bolis.Traët. de
Symbolis.QUESNEL,
Dissert. XIV.

ATHANASIAN CREED. A formulary, or confession of faith, said to have been drawn up by Athanasius, Bishop of Alexandria, in the IVth century, to justify himself against the calumnies of his Arian enemies. Gregory Nazianzen calls it *a royal gift, which he presented to the Emperor, received with great veneration both in the East and West*.

Most of the writers, before Vossius, took it for granted, that this Creed was really Athanasius's; but that learned critic endeavoured to shew, 1. That it was not Athanasius's: 2. That it was originally a Latin composition, and by a Latin author: 3. That it cannot be carried higher, than the year 600: 4. That the first time it was cited as Athanasius's, was by the Legates of Gregory IX, at Constantinople, in the year 1233. But the learned Usher contends, that it was cited as Athanasius's almost 400 years before the time of Pope Gregory's Legates; and he scrupled not to set the date of it higher than the year 447. Paschasius Quesnel, an eminent French Divine, ascribes this Creed to Vigilius Tapsensis the African, in the Vth century; in which opinion he has almost drawn the whole learned world after him. However it be, and whoever was the author of it, that this Creed is of great antiquity appears from a cloud of ancient testimonies.

WATER-
LAND'S Cri-
tical Hist. of
the Athanasian
Creed. Ch. 6.VOSS. de
Symbolis,
Dissert. ii.

As to the reception of this Creed in the Christian churches, we find, that it obtained in France in the time of Hincmar, or about 850; that it was received in Spain about an hundred years later than in France, and in Germany much about the same time. As to our own country, we have clear and positive proofs of this Creed being sung alternately in our churches in the Xth century. It was in common use in some parts of Italy, particularly in the diocese of Verona, about the year 960, and was received at Rome about the year 1014. As to the Greek and Oriental churches, it has been questioned, whether any of them ever received this Creed at all;

all; tho' some very considerable writers are of a contrary persuasion. It appears then, that the reception of this Creed has been both general, and antient, and may vye with any, in that respect, except the Nicene, or Constantinopolitan, the only general Creed, common to all the churches.

Dr Waterland, after endeavouring to shew, that this Creed must have been composed earlier than the times of Nestorius, or the Ephesine council of the year 431, because, among other reasons, it does not condemn the Nestorian Heresy, in such full, direct, and critical terms, as the Catholics found to be necessary against the wiles and subtilties of those men; thinks none more likely to compose such a Creed, than Hilary, bishop of Arles, a celebrated man of that time, and of chief repute in the Gallican church. His reasons are; 1. Because Hilary was made bishop in Gaul about the year 429. 2. He was a man of great parts and capacity. 3. Honoratus of Marseilles, the writer of his life, tells us, that Hilary composed an *Exposition of the Creed*; a properer title for the *Athanasian*, than that of *Creed*, simply, which it now bears. 4. Hilary was a great admirer and follower of St Austin; and the whole composition of this Creed is in a manner upon St Austin's Plan, both with respect to the Trinity and Incarnation. 5. It is agreeable to the style of Hilary, as far as we can judge from the little that is left of his works. He concludes from these reasons, that Hilary, Bishop of Arles, about the year 430, composed *The Exposition of Faith*, which now bears the name of the *Athanasian Creed*, for the use of the Gallican clergy, and particularly those of the diocese of Arles: That, about the year 570, it became famous enough to be commented upon; but that, all this while, and for several years lower, it had not yet acquired the name of *Athanasian*, but was simply styled *The Catholic Faith*: That, before 670, Athanasius's admired name came in to recommend and adorn it, being in itself an excellent system of the Athanasian principles of the Trinity and Incarnation, in opposition chiefly to the Arians, Macedonians, and Apollinarians. This is the Hypothesis of the learned Author of the *Critical History of the Athanasian Creed*. Ubi supra.

As to the matter of this Creed, it is a summary of the true orthodox Faith, and a condemnation of all Heresies antient and modern. But because there are some clauses in it, which threaten damnation to all those who do not give their assent to the doctrines laid down in it, some have taken occasion from thence to object against the use of this Creed: to which objection it is replied, that we are not required, by the words of the Creed, to believe the *whole* on pain of damnation: All that is required of us as necessary to salvation is, that *before all things we hold the Catholic Faith*; which *Catholic Faith* is defined, in the third and fourth verses, to be a belief in the doctrine of the holy *Trinity*: all that follows, from hence to the 26th verse, is only brought as a proof and illustration of it, and therefore requires our assent no more than a sermon does, which is made to prove or illustrate a text.

ATHEISTS. Those who do not believe the existence and providence of a God, and consequently have no religion at all, true or false. There is room to doubt, whether there ever have been thinking men, who have actually reasoned themselves into the disbelief of a Deity. Among the antients, indeed, we read of Theodorus of Cyrene, and Diagoras the Melian, both professed Atheists; the latter of whom set up a school of Atheism at Athens; for which he was prosecuted by the Athenians; but, by flying out of the country, he escaped the punishment of death, which was intended for him. About twenty years before, they had proceeded against Protagoras, another Philosopher, for only doubting of the Being of a God. Both these had been the scholars of Democritus, the first founder of the Atomical Philosophy, which is in its consequences an Atheistical scheme. For tho' it allows the Being of a God in name, yet, by denying his providence, it takes it away in effect. But it is probable, that these Philosophers were not, properly speaking, Atheists, but branded as such by the Pagans, for denying the divinity of their false gods. JOSEPH. contra Appion. l. ii.

Plato distinguishes three sorts of Atheists: Such as deny absolutely, that there are any gods: others, who allow the existence of the gods, but deny that they concern themselves with human affairs, and so disbelieve a providence: and lastly, such as believe in the gods and a providence, but think that they are very easily appeased, and remit the greatest crimes for the smallest supplication. The first of these are the only true Atheists, in the strict and proper sense of the word.

BINGHAM.
Antiq. Chr.
Ch. B. i. C.
ii. §. 3.

EUSEB. lib.
iv. cap. 15.

The primitive Christians were reproached, by the Jews and unbelievers, with Atheism. Dio tells us, that Acilius Glabrio was put to death for Atheism, meaning the Christian religion. Eusebius says, the name was become so common, that, when the persecuting magistrates would oblige a Christian to renounce his religion, they bad him abjure it in this form; *Confusion to the Atheists, away with the impious*; meaning the Christians.

LOCKE, Es-
say on human
Understand-
ing, B. i. Ch.
iv. §. 8.

Sir T. ROE,
Thevenot,
apud, p. 2.
Jo. de LERY,
cap. 16.

MARTI-
NIERE $\frac{2}{3}$.
TERRY $\frac{2}{3}$,
and $\frac{2}{3}$.
OVINGTON
 $\frac{2}{3}$.

La LOU-
BERE,
du Roiaume
de Siam.

NAVARET-
TE, Voyages,
Vol. I.

Mr Locke takes the fact of Atheism for granted, and uses it as an argument to prove, that *there are no innate principles, or ideas originally impressed on the mind.*

‘ If (*says he*) any idea can be imagined innate, the idea of God may, of all others, for many reasons, be thought so; since it is hard to conceive, how there should be innate moral principles, without an innate idea of a Deity. Without a notion of a Law-maker, it is impossible to have a notion of a law, and an obligation to observe it. Besides the *Atheists*, taken notice of amongst the antients, and left branded in history, hath not Navigation discovered, in these latter ages, whole nations, at the bay of Soldania in Brasil, in Boranday, and the Caribbee islands, &c. among whom there was to be found no notion of a God, no Religion? — These are instances of nations, where uncultivated nature has been left to itself, without the help of letters and discipline, and the improvement of arts and sciences. But there are others to be found, who have enjoyed these in a very great measure, who yet, for want of a due application of their thoughts this way, want the idea and knowledge of God. ’Twill, I doubt not, be a surprise to others, as it was to me, to find the Siamites of this number. But, for this, let them consult the king of France’s late envoy thither, who gives no better account of the Chinese themselves. And, if we will not believe La Loubere, the missionaries of China, the Jesuits themselves, the great encomiasts of the Chinese, do all to a man agree, and will convince us, that the sect of the *Litterati*, or *Learned*, keeping to the old religion of China, and the ruling party there, are all of them *Atheists*. And, perhaps, if we should, with attention, mind the lives and discourses of people not so far off, we should have too much reason to fear, that many, in more civilized countries, have no very strong and clear impressions of a Deity upon their minds, and that the complaints of Atheism, made from the Pulpit, are not without reason. And, tho’ only some profligate wretches own it too barefacedly now, yet, perhaps, we should hear more than we do of it, from others, did not the fear of the magistrate’s sword, or their neighbour’s censure, tie up peoples tongues, which, were the apprehensions of punishment taken away, would as openly proclaim their *Atheism*, as their lives do?’

Atheism, as absurd and unreasonable as it is, has had it’s Martyrs. Lucilio Vanini, an Italian, native of Naples, publicly taught Atheism in France, about the beginning of the XVIIth century, and, being convicted of it at Toulouse, was condemned to death. Being pressed to make public acknowledgment of his crime, and to ask pardon of God, the King, and Justice, he answered, he did not believe there was a God; that he never offended the King; and, as for Justice, he wished it to the Devil. He confessed that he was one of twelve, who parted in company from Naples, to spread their doctrine in all parts of Europe. His tongue was first cut out, and then his body burnt, April 9, 1619.

TILLOT-
SON’S Ser-
mons in Folio,
Serm. iii.

Archbishop Tillotson, speaking of *Atheism*, says: ‘ For some ages before the Reformation, Atheism was confined to Italy, and had its chief residence at Rome. All the mention that is of it, in the history of those times, the Papists themselves give us in the lives of their own *Popes* and *Cardinals*, excepting two or three small Philosophers that were retainers to that Court. So that this Atheistical humour among Christians was the spawn of the gross superstitions and corrupt manners of the Romish church and court. And indeed, nothing is more natural than for extremes in religion to beget one another, like the vibrations of a *pendulum*, which the more violently you swing it one way, the farther it will return the other. But, in this last age, Atheism has travelled over the *Alps*, and infected France, and now of late it hath crossed the seas, and invaded our nation, and hath prevailed to amazement.’ His Grace seems to have had the story of Vanini in his eye. See GOD.

ATHENÆA [Gr.] A feast of the antient Greeks, held in honour of Minerva, who was called *Αθήνη*. See PANATHENÆA.

ATOCHA (OUR LADY OF). A chapel at Madrid, dedicated to the honour of the blessed Virgin ; who is said to perform as many miracles there, as at Loretto, Saragossa, or any other of her chapels. It is adorned with a great number of gold and silver lamps. Our Lady of Atocha generally wears widow's weeds, and has a chaplet in her hands: yet, notwithstanding this grave and religious attire, on solemn festivals she is crowned with a Sun, and dressed out with the richest cloaths and jewels.

Etat de l'Espagne, Tom. I.

ATONEMENT (*The Day of*): Enjoined by the Mosaic Law, and observed with great exactness both by the High-Priest, and the people of the Jews. It was on this day alone, the High-Priest went by himself into the Holy of Holies, and, besides the propitiation he was to make for himself and his house, made an Atonement for the people, by two kids of the goats for a sin-offering, which he presented before the Lord at the door of the tabernacle ; where by lots it was determined, which was to be offered, and which was to be the *Scape-Goat*. See **AZAZEL**.

Levit. xvi. and xxiii.

While the expiation was making in the temple of Jerusalem, the Jews, wherever they resided, fasted the whole day: they likewise watched most part of the preceding night, which they spent in prayer; and early in the morning they met in their synagogues, and passed the whole day in exercises of devotion. See **EXPIATION** and **PROPITIATION**.

Buxtorf. Syn. Jud. c. 15.

ATROPOS. One of the three Destinies, or Fates, who cut the thread of man's life. See **FATES**.

ATTIS, or **ATYS**. A beautiful Phrygian shepherd, and priest of the goddess Cybele. After his death, he was deified, and worshipped as the Sun. Julian calls him *the great god Attis*; and Lucian mentions a golden statue of Attis, placed among those of Bendis, Anubis, and Mithras, who were all adored as the Sun. He is frequently joined with the goddess Cybele, in antient monuments; and sometimes he is pictured alone, holding a pastoral pipe in his right hand, and a crook in his left.

Montfaucon. Antiq. Tom. I. B. i. Ch. 4.

Attis, according to Ovid, was metamorphosed into a pine-tree, which for that reason became the favourite of the goddess Cybele, or Rhea.

————— Hirsutaque vertice Pinus
Grata Deûm matri; siquidem Cybeleius Attis
Exiit hac hominem, truncoque induruit illo.

Ovid. Met. lib. x. ver. 103.

*To Rhea grateful still the pine remains;
For Atys still some favour she retains:
He once in human shape her breast had warm'd,
And now is cherish'd, to a tree transform'd.*

CONGREVE.

Servius, on Virgil, relates; that ' Attis, a beautiful youth, and priest of the great Mother, being beloved by the King of the city, where he lived, and understanding that violence was intended to be offered him, fled into the woods: but, being found, and brought to the King, he took the opportunity of cutting off the ravisher's *pudenda*; who, dying, deprived the youth of the same parts. Attis, who lay expiring under a pine-tree, was found by the priests of the great Mother, who, carrying him into the temple of the goddess, endeavoured in vain to keep him alive, and, when he was dead, buried him. In memory of which, the great Mother instituted an annual mourning, and ordered her worshippers to cut off their manly parts.'

In Æn. ix.

Pausanias tells us, that Hermesianax, who wrote poems in Elegiac verse, said that Attis was the son of one Calaus, a Phrygian, and born impotent; but that, when he was grown up, he went to Lydia, and taught the Lydians to celebrate the Orgia of the great Mother Dindymene, or Cybele. He was in so great esteem with the mother of the gods, that Jupiter became jealous of him, and sent a wild boar amongst the Lydians, which slew a great many of them, and among the rest Attis: for which reason the Pessinuntian Galatians abstained from swines flesh. This people however relate the story of Attis very differently, and indeed very indecently. They pretend,

PAUSANIAS, in Atticis.

pretend, that Jupiter, in a dream, spilt his seed on the ground ; which in a little time produced a genius of a human form, but of both sexes, which was called *Agdistis*. The gods, being afraid of such a monster, castrated him, and threw his privities upon the ground, from whence arose an almond-tree that bore very fine fruit. The daughter of the river Sangarius gathered some of these almonds, and put them in her bosom, where they immediately disappeared ; but the nymph proved with child, and was delivered of a son, called Attis, who, being exposed, was suckled by a goat. When the child grew up, it became exceeding beautiful, inso-much that Agdistis was enamoured of him. However, when Attis came to the age of manhood, he was sent to the court of Pessinus, to marry the King's daughter. But it happened that Agdistis arrived there at the very time they were celebrating the nuptials, and of a sudden inspired Attis with so much rage and fury, that he immediately castrated himself. Agdistis repented afterwards of what she had done, and, to repair in some measure the injury, obtained of Jupiter, that none of his members should ever corrupt or decay.

HESYCH. in
'*Agdistis*.'

Agdistis, according to Hesychius, is the same as Cybele, the mother of the gods. See CYBELE and GALLI.

ATTRIBUTES OF GOD. The several qualities or perfections of the divine nature, which constitute it's proper essence. The heathen Mythology divided the Deity into as many distinct Beings, as he has Attributes. Thus the power of God was called *Jupiter*, the wrath and vengeance of God *Juno*, &c. But true Religion, and sound Philosophy, have taught the world to consider the several Attributes of God as ONE entire perfection ; which, tho' it exerts itself in different ways and actions, and accordingly admits of divers names, such as Wisdom, Goodness, Justice, and Mercy, yet in itself is but one simple, indivisible, principle of action, whose operations are all uniform and harmonious ; nor are to be considered as having any separate and distinct subsistence in the divine nature, but only in the manner of our conceiving them, according to their different and external operations.

The Attributes of God are properly distinguished into NATURAL and MORAL. The former are subdivided into *Communicable* and *Incommunicable*.

The NATURAL, *Incommunicable*, ATTRIBUTES of GOD are ;
SPIRITUALITY. IMMUTABILITY.
ETERNITY. and
IMMENSITY. UNITY.

The NATURAL, *Communicable*, ATTRIBUTES of GOD are ;
LIFE. POWER.
KNOWLEDGE. and
WISDOM. HAPPINESS.

The MORAL ATTRIBUTES of GOD (all which are *Communicable*) are ;
HOLINESS. JUSTICE.
GOODNESS. and
MERCY. VERACITY. See GOD.

ATTRITION. The Casuists of the church of Rome have made a distinction between a perfect and an imperfect *Contrition* : the latter they call *Attrition* ; which is the lowest degree of *repentance*, or a sorrow for sin, arising from a sense of shame, or any temporal inconvenience attending the commission of it, or merely from fear of the punishment due to it, without any resolution to sin no more : in consequence of which doctrine they teach, that, after a wicked and flagitious course of life, a man may be reconciled to God, and his sins forgiven, on his death-bed, by confessing them to the priest, with this imperfect degree of sorrow or repentance. This distinction was settled by the council of Trent.

Conc.
Trid. Sess. xiv.
cap. iv.

CHILLING-
WORTH'S
Works, Ch. i.
§. 4.

Mr Chillingworth says, that ' the pretence of the Roman Catholics, that *Contrition will serve without actual confession, but Attrition will not*, is but a nicety or fancy, or rather, to give it the true name, a device of their own, God having nowhere declared himself, but that wheresoever he will accept of that Repentance, which they are pleased to call *Contrition*, he will accept of that, which they call *Attrition* ; for though he like best the bright flaming holocaust of *Love*, yet he rejects not, he quencheth not, the smoking flax of that repentance, which proceeds from fear.'

AVADOUTAS. A particular kind of Anchorets, among the Indian Priests, or Bramins, who abandon every thing, even their earthen-porringer, bamboo-cane, clothes, &c. All they are worth in the world is only a little piece of linnen cloth, with which they cover their *pudenda*; and there are some of them, who do not even take this precaution, but go stark naked. They rub their bodies with ashes, and, when they are hungry, go at once into any house; where, without speaking one word, they hold out their hands, and immediately eat what is given them. Some of them will not even give themselves the trouble of asking alms in this manner, but lay themselves down by the side of some river; upon which the country people, who look upon rivers as holy, presently bring them milk and fruits in abundance.

A. ROGER, Representa-
tion of the
manners, &c.
of the Bra-
mins. Amst.
1670.

AUDÆANS. A sect of Christian Heretics, so called from Audæus, a Syrian of Mesopotamia, who lived in the beginning of the IVth century, and occasioned a schism about the time of the Council of Nice. Prateolus places him in the year 380, Valens being Emperor, and Damasus Pope. Audæus was a man of great austerity; but the too great liberty he took in reproving the behaviour of Ecclesiastics drew upon him their hatred, which determined him to separate from the church. He was ordained Bishop by another Schismatic Bishop, and afterwards established Bishops and Priests of his own sect. St Epiphanius charges the Audæans with no error in point of faith; he only says, they asserted that the resemblance between God and man consisted in the body of man; which gave ground to believe, that they thought God corporeal. Prateolus directly charges the Audæans with this error, and says, they founded it on the words of Moses, *let us make man in our own image*. He adds, that they denied God to be the creator of fire and darkness; and that the pretext for their Schism was, that usury was allowed in the church. Audæus, being accused to the Emperor by the Catholic Bishops, was banished into Scythia; and going from thence into the country of the Goths, he made many disciples, and set up monasteries, which subsisted till the year 372, when the Christians were driven from that country.

DU PIN,
Ch. Hist.
Cent. IV. Ch.
3.

Hæref. 70,
79, 80.

Genes. i. 26.

Elench. Hæref.

DU PIN,
Ch. Hist.
Cent. IV. Ch.
3.

AUDIENITES. [*Lat.*] An order of *Catechumens* in the primitive Christian church. They were so called from their being admitted to *hear* sermons, and the Scriptures read in the church: but they were not allowed to be present at the prayers. See **CATECHUMENS**.

BINGHAM,
Antiq. of the
Chr. Ch. B. x.
c. 2. §. 3.

AVE-MARY, or AVE-MARIA. (*Hail, Mary!*) The Angel Gabriel's salutation of the Virgin Mary, when he brought her the tidings of the Incarnation. It is become a prayer, or form of devotion, in the Romish church. Their chaplets and rosaries are divided into so many *Ave-Maries*, and so many *Pater-Nosters*. The Papists ascribe a wonderful efficacy to their *Ave-Maries*.

Dr Bingham observes, that, among all the short prayers, used by the antients before their sermons, there is not the least mention of an *Ave-Mary*; and that it's original can be carried no higher than the beginning of the XVth century. Vincentius Ferrerius was the first Ecclesiastical writer that ever used it before his sermons; from whose example (he being a celebrated preacher in that age) it gained such authority, as not only to be prefixed to all their sermons, but to be joined with the Lord's-prayer, in the Roman Breviary.

Antiq. of the
Chr. Ch. B.
xiv. chap. iv.
§. 14.

AVERRUNCI (DEI) [*Lat.*] Certain gods, whose business it was, according to the Pagan Theology, to *avert* misfortunes. Apollo and Hercules were of the number of these gods, among the Greeks; and Castor and Pollux, among the Romans.

AUGURS. Officers, among the Greeks, and Romans, appointed to foretel future events by the chattering and feeding of birds, &c. There was a college, or community, of them, consisting originally of but three, with respect to the three tribes, the *Luceres*, *Rhamnenses* and *Tatienenses*: afterwards the number was increased to nine, four of them Patricians, and five Plebeians: this was in the consulship of M. Valerius, and Q. Apuleius. They bore an augural staff, or wand, as the ensign of their authority. Cicero was of the college of Augurs. See **AUGURY**.

A. U. C. 454.

Lev. chap. vii,
and Deut.
xviii.

CICERO, de
Legibus.

AUGURY. In it's first and proper sense, the art of foretelling future events by the chattering, singing, and feeding of birds; but in it's more general signification, comprising all the different kinds of Divination; which Varro distinguishes into four sorts, according to the four elements; viz. *Pyromancy*, or Augury by fire; *Aeromancy*, or Augury by air; *Hydromancy*, or Augury by water; and *Geomancy*, or Augury by the earth. It was a very antient superstition; for we find it forbidden by Moses. It was in great esteem among the Chaldeans, from whom the Greeks learned it, and from them the Tuscans. The Romans, who derived it immediately from the Tuscans, had so high a value for this art, that, by a decree of the senate, it was ordered, that the advice of the Augurs should be held sacred, and never deviated from. But what opinion the wiser Romans had of the art, appears from the saying of Cato, recorded by Cicero, that he wondered how two Augurs could meet, without laughing in each other's face.

The place, from whence Auguries were taken, was a rising ground; and Servius, on Virgil, observes, that there was a field set apart for it, at a little distance from Rome. When all things were disposed for taking an Augury, the Augur entered into his tent or pavilion, habited in his robe, and holding his augural staff in his hand; with which he divided the Heavens into four parts, drawing a line from east to west, and another cross it from north to south. Then he sacrificed to the gods, and offered up a prayer: after which, he returned to his seat, and observed with great attention from what part, and in what manner, the sign from Heaven appeared. If, for instance, there happened lightning, or a clap of thunder, from the left, it was taken for a favourable presage: thus Virgil;

ÆN. lib. ix.
ver. 630.

Audiit, & Cœli genitor de parte serena
Intonuit lævum.

*Jove heard his pray'r, and bad the thunder roll
Auspicious from the left.*

But the principal kind of Augury, and from which it has it's name, was the *observation of birds*; to which the antients were so superstitiously addicted, that they never would undertake any thing of the least importance, without consulting these feathered oracles. The invention of this art is by some ascribed to Prometheus; by others to Orpheus. It was very much improved by Calchas, who, as Homer tells us, was

οἰωνοπόλων ἔχ' ἀετῶ.

The best of Augurs.

To give an instance, or two; if a flock of birds came flying about any man, it was an excellent omen. If an eagle appeared, clapping her wings, and sporting in the air, it was reckoned fortunate. Thus Priam, designing to go to the Grecian fleet, to redeem Hector, begs of Jupiter to assure him of his protection by the flight of an eagle.

HOM. II. xxiv.
ver. 310.

Πεμψον δ' οἰωνον ταχὺν ἄγγελον, ὅς τέ σοι αὐτῷ
Φίλτατ' οἰωνῶν, καὶ ἢ κρείττω ἐστὶ μέγιστον,
Δεξιὸν, ὅρρα μιν αὐτὸς ἐν ὀρθαλμοῖσι νοήσας,
Τῷ πῶϊσιν ἐπὶ νῆας ἰὼ Δαναῶν ταχυπώλων·
Ὡς ἔφατ' εὐχόμενος, τῇ δ' ἔκλυε μητιέτα Ζεὺς·
Αὐτίκα δ' αἰετὸν ἦκε πλειότατον πετελωῶν,
Μορρνον, θρηνητῆρ', ὃν καὶ Περικλὸν καλέουσιν·
Ὅσση δ' ὑπερφόοιο θυρῆ θαλάμοιο τίτυκται
Ἀνέξ' ἀφνειοῦ εὐκλήϊς ἀραρῆα·
Τοῶν ἄρα τῷ ἐκάπερθεν ἴσαν πτερὰ, εἴσω δ' ἴσθιν
Δεξιὸς αἴξας ὑπὲρ ἄστε' οἱ ᾗ ἰδόντι
Γήθησαν, καὶ πᾶσιν ἐνὶ φρεσὶ θυμὸς ἰάνθη.

*If such thy will, dispatch from yonder sky
Thy sacred bird, celestial Augury!*

*Let the strong Jovèrign of the plummy race
 Tow'r on the right of yon æthereal space :
 So shall thy suppliant, strengthen'd from above,
 Fearless pursue the journey, mark'd by Jove.
 Jove heard his pray'r, and from the throne on high
 Dispatch'd his bird, cœlestial Augury !
 The swift-wing'd chaser of the feather'd game,
 And known to gods by Percnos' lofty name.
 Wide, as appears some palace-gate display'd,
 So broad his pinnions stretch'd their ample shade,
 As stooping dexter, with resounding wings,
 Th' imperial bird descends in airy rings.
 A dawn of joy in every face appears,
 The mourning matron dries her tim'rous tears.*

Mr POPE.

The flight of vulturs was looked upon as unlucky ; and if they followed an army, it portended slaughter and bloodshed. The owl, as being sacred to Minerva, was looked upon, by the Athenians, as an omen of victory. Thus Plutarch reports, that when Themistocles was consulting with his officers on the deck of his ship, and most of them were against hazarding a battle, an owl, lighting upon the mast, so encouraged them, that they unanimously resolved to fight. But, by others, the owl was considered as a bird of ill omen. Venus; in Virgil, encourages her son Æneas, from an appearance of twelve swans :

PLUTARCH
in Themis-
tocle.

— — tibi reduces socios, classẽmque relata
 Nuntio, & in tutum versis Aquilonibus actam;
 Ni frustra augurium vani docuere parentes.
 Aspice bis senos lætantes agmine cyncos,
 Ætheria quos lapsa plaga Jovis ales aperto
 Turbat cœlo : nunc terras ordine longo
 Aut capere, aut captas jam despectare videntur.
 Ut reduces illi ludunt stridentibus alis,
 Et cœtu cinxere polum, cantusque dedere ;
 Haud aliter puppesque tuæ, pubesque tuorum
 Aut portum tenet, aut pleno subit ostia velo.

VIRG. Æn.
lib. i. ver.
389.

*Your friends are safe ; the winds are chang'd again,
 Or all my skill in Augury is vain.
 See those twelve swans, a flock triumphant, fly,
 Whom lately, shooting from th' æthereal sky,
 Th' imperial bird of Jove dispers'd around,
 Some hovering o'er, some settling on the ground.
 As these returning clap their sounding wings,
 Ride round the skies, and sport in airy rings ;
 So have your friends and ships possess'd the strand,
 Or with full bellying sails approach the land.*

Mr PITT.

Some of the antients pretended to understand the language of birds ; of which we have an instance in Apollonius Tyaneus ; of whom it is reported, that, as he was sitting in a parlour with his friends, there came a sparrow, and chattered to a flock of birds before the window. Apollonius told his friends, that the sparrow was inviting the other birds to a feast, at a certain place, where a mule, loaded with corn, had let fall his burthen. The company, desirous to know the truth, went immediately to the place, and found it as he had told them.

LIVY, lib. i.
DION. HALI-
CARN. lib. ii.
PLUT. in
Parallel. &
Probl.
CICERO, de
Divinatione,
&c.

The Romans, whenever they went to war, not only consulted the chattering and flight of birds, but their manner of feeding likewise : for which purpose they kept poultry, which they commonly fetched from the island of Eubœa. When they would take a presage from thence, they flung corn before them. If the sacred chickens crowded about it, and eat it greedily, it was looked upon as a favourable omen ; but if they refused to eat or drink, it was an unlucky sign. See DIVINATION.

AUGUSTALIA.

AUGUSTALIA. [*Lat.*] A festival, instituted by the Romans in honour of Augustus Cæsar, on his return to Rome, after having settled peace in Sicily, Greece, Syria, Asia, and Parthia; on which occasion they likewise built an altar to him, inscribed *Fortunæ reduci*.

Du-PIN. Ch.
Hist. Cent.
XIII. Ch. 8.

AUGUSTIN MONKS. A religious order in the church of Rome, who follow the pretended rule of St Augustin, prescribed them by Pope Alexander IV, in the year 1256. There had arisen several religious orders in the XIIIth century; as the *Preaching Brothers*, founded by Dominic Guzman; the *Minims*, by St Francis Assisi; and others. Innocent IV formed a design of uniting several of these orders into one; which design was executed by his successor Alexander IV, who made one congregation of them, under the name of *Augustin Hermits*.

At present, the order is divided into several branches; as the *Hermits of St Paul*; the *Ieronymitans*; the *Monks of St Bridget*; and the *bare-footed Augustins*, instituted by a Portuguese in 1574, and confirmed by Pope Clement VIII, in 1600. As to the rule of St Augustin, which they pretend to follow, it is briefly this. The Monks are to have all things in common: the rich, who enter into the order, are to sell their possessions, and give them to the poor: nothing is to be received, without leave of the superior: if it happens, that the Monks are obliged, through persecution, to retire, they are to betake themselves immediately to the place, whither their superior is withdrawn: they are to employ the first part of the morning in labouring with their hands, and the rest in reading: they have Saturday allowed them, to provide themselves with necessaries, and are permitted to drink wine on Sundays: when they go abroad, they must always go two in a company: they are never to eat but in their monastery: they are forbidden to harbour the least thought of women: they are to receive no letters or presents in secret. These, with several other precepts, relating to charity, modesty, chastity, and other Christian virtues, constitute what they call the rule of St Augustin, which is read in the presence of the Monks once every week. The Augustins are clothed in black. At Paris, they are known under the name of *the religious of St Genevieve*, that abbey being the chief of the order. There are Nuns likewise of this order.

D'HÉRBE-
LOT, Bibl.
Orient.

AULAD. [*Arab.*] *The Sons of God*, mentioned in the book of Genesis. The eastern Christians do not take them to be the Angels; and in this opinion they are followed by the Mohammedans, who say, they are the posterity of the Patriarch Seth, and so called, because they led a very holy life on a mountain, which took its name from them, joining with the Angels in singing praises to God. They lived on the fruits of the earth only, abstaining from all sorts of injustice; and their common oath was, by the blood of Abel, for which they cried to God for vengeance on *the Sons of Men*. These latter were the posterity of Cain, and lived on the plain, waging war with the children of Seth; many of whom, at length, descended from the mountain, and sought alliance with the children of Cain.

AULIA. [*Arab.*] *The Friends of God*. So the Mohammedans call their *Saints*. They are spoken of in the Koran, in the chapter intituled *Jonas*, as follows; *The saints, or the friends of God, fear nothing: they are subject to no affliction; because they have the true faith, and live according to it, and exactly obey God, who rewards them both in this life and in the next*. The Mussulman Doctors give us various descriptions of the saints. One defines them to be those, who, having been enemies to themselves in this life, become the friends of God in the next. Another describes them to be the title and inscription of the book of the law; the demonstration of all truth, and all mysteries; their exterior leads us to the observation of the law, their interior to self-denial and detachment from the things of this world. They have begun their career before all ages, and have laboured only for eternity: they have never quitted, during their life, the gate of the sacred palace of the Divinity, and at length are entered into it: they have discovered the secret things of God, and have observed a religious silence.

D'HÉRBE-
LOT, Bibl.
Orient.

By the fear, from which they are said to be exempt, interpreters understand that fear, which is caused by the rigour of God's judgment; and by their recompence in this world, the assistance of good Angels, and a prospect before death, of the happy place, for which they are designed. Others add to this dreams and visions, with which they are favoured.

AURAD.

AURAD. [*Arab.*] Certain portions or sections of the Koran, which the Mohammedans recite at different hours.

D^r HERB^{er}
LOT. Bibli^{ca}
oth. Orient^{is}.

AURORA. The goddess of the morning, according to the Pagan Mythology. She was the daughter of Hyperion and Theia, according to Hesiod; but of Titan and Terra, according to others. It was under this name, that the ancients deified the light, which foreruns the rising of the Sun above our hemisphere. The Poets represent her as rising out of the ocean, in a chariot, with rosy fingers, dropping gentle dew. Virgil describes her ascending in a flame-coloured chariot with four horses.

Hac vice sermonum roseis Aurora quadrigis
Jam medium æthereo cursu trajecerat axem.

ÆN. lib. vi.
ver. 535.

Though in another place he gives her but two horses :

Aurora in roseis fulgebat lutea bigis.

Aurora is said to have fallen in love with a beautiful youth, called Cephalus, by whom she had Phaëton; for Cephalus is supposed to be the same with the Sun, and Phaëton, or Heat, to have been produced by the rapidity of his motion. But the Poets relate, that Cephalus was the son of Æolus, and the husband of Procris, daughter of Erectus King of Athens; and that Aurora, often seeing him hunting, fell in love with him, and took him with her into Heaven; but that even there she could not prevail upon him to violate his marriage vows: she therefore sent him to Procris, disguised as a Merchant, to tempt her constancy; in which he succeeded so well, that she was just going to comply, when he threw off his disguise; upon which she fled into the woods for shame; but, being reconciled, she presented him with an un-erring dart. This made him take more delight in the woods than ever; where retiring often, and calling for *Aura*, the air, to cool and refresh him, he was over-heard, and Procris made to believe, that he called upon a mistress. This made her conceal herself in the bushes near the place of his retirement. Cephalus, hearing the motion of the leaves, and fancying it was occasioned by a wild beast, threw his un-erring dart, and killed her.

Egredior, sylvasque peto, victorque per herbas,
Aura, veni, dixi, nostroque medere labori.

— — — — —
Fronde levem rursus strepitum faciente caduca,
Sum ratus esse feram, telumque volatile misi.
Procris erat, medioque tenens in pectore vulnus,
Hei mihi, conclamat.

— — — — —
errorem tum denique nominis esse
Et sensi, & docui: sed quid docuisse juvabat?
Labitur, & parvæ fugiunt cum sanguine vires.

OVIP. Met.
lib. vii. ver.
836, &c.

*With slaughter tir'd, I sought the cooler shade,
And winds, that from the mountains pierc'd the glade.
Come, gentle air, (so was I wont to say)
Come, gentle air, sweet Aura, come away.
— — — — — The thicket by
With rustling noise and motion drew my eye.
I thought some beast of prey was shelter'd there,
And to the covert threw my certain spear;
From whence a tender sigh my soul did wound,
Ah me! it cried, and did like Procris found:
Procris was there. — — — — —*

*I then perceived the error of my fate,
And told it her, but found and told too late.*

Mr TATE.

But the person, whom Aurora most delighted in, was Tithonus: he was a young prince of excellent shape and endowments, the son of Laomedon. Aurora carried him

him to Delos, then to Æthiopia, and lastly to Heaven ; where she obtained of the Fates that he might become immortal, but forgot to ask that he might never grow old. By age, and length of time, he grew so decrepit, that he wished to dye ; but that being impossible, Aurora transformed him into a Grass-hopper, retaining even in that shape the loquacity of old age. Aurora is described by Virgil as leaving Tithonus's bed :

Et jam prima novo spargebat lumine terras,
Tithoni croceum linquens Aurora cubile.

Æn. lib. iv.

AUSPICES. [Lat.] The same as *Augurs*. See AUGURS.

AUTOCEPHALI. [Gr.] Persons, who have no superior, or acknowledge no head. It is devided from *αὐτος* and *κεφάλη*, *sui ipsius caput*, his own head or chief. This denomination was given by the primitive church to such Bishops, as were exempted from the jurisdiction of others. Before the setting up of Patriarchs, all Metropolitans were *αὐτοκέφαλοι*, being accountable to no superior but a synod ; and, even after the advancement of Patriarchs, several Metropolitans continued thus independent, as the Archbishop of Cyprus, who, by a general decree of the council of Ephesus, was freed from the jurisdiction of the Patriarch of Antioch : as also the Metropolitans of Iberia, and Armenia. This was likewise a privilege of the ancient British church, before the coming of Austin the Monk, when the seven British Bishops, which were all that then remained, paid obedience to the Archbishop of Caer-Leon, and acknowledged no superior in spirituals above him. And Dinotus, the learned Abbot of Bangor, told Austin, in the name of all the Britannic churches, that they owed no other obedience to the Pope, than they did to every godly Christian.

SPELMAN,
Conc. Brit.
ann. 601. T.
i. p. 108.

LEUNCLAV.
Jus. Gr.
Rom. T. i.
lib. 2. p. 88.

NILUS
DOXOPATR.
Varia Sacra.

VALES. Not.
in Euseb. lib.
v. cap. 23.
SOZOM. l. vi.
cap. 21.

BINGHAM.
Antiq. Chr.
Ch. B. ii. c.
18.

Besides these, there was another sort of *Ἀυτοκέφαλοι* ; namely such Bishops, as were subject to no Metropolitan, but only to the Patriarch of the diocese. There were 39 such Bishops in the large Patriarchate of Constantinople ; 25 in that of Jerusalem ; and 16 in that of Antioch. But at what time this sort of independent Bishoprics was first set up, is uncertain. Valesius mentions another sort of *Ἀυτοκέφαλοι*, which were such Bishops as were wholly independent of all others, having neither Suffragans under them, nor Metropolitans over them. Of these the Bishop of Tomis in Scythia is an instance, who was the only Bishop of all the cities of that province. But instances of this sort are very uncommon. Valesius, by mistake, and in contradiction to St Jerom, reckons the Bishops of Jerusalem, before they were advanced to the Patriarchal dignity, among this sort of *Ἀυτοκέφαλοι*.

AUTO DE FE. [Span.] *Act of Faith*. The ceremony of putting in execution the several sentences, pronounced on criminals, by the tribunal of the *Inquisition*. It is so called, because it is considered, in those countries where that tremendous court is settled, as the most illustrious and public proof that can be given of a zeal for religion and the *Catholic Faith*. See INQUISITION.

Travels into
Spain.

AUTOS SACRAMENTALES. [Span.] A sort of pious farces, among the Spaniards ; or rather a kind of tragedies, performed in honour of the Holy Sacrament, in broad day-light, and in the open streets. They continue a month, and close the devotion of the Holy Sacrament. Madam d'Aunoi has given us the subject of one of these *Autos*, which is this : ' The knights of St James are assembled, and our Lord comes, and desires them to admit him into their order. Several are very willing ; but the eldest lay before the rest the wrong they should do themselves by admitting among them a person of mean birth ; and represent to them, that St Joseph, his father, is but a poor Carpenter, and the Virgin, his mother, works at her needle. Our Lord, with great uneasiness, waits for their resolution : at last, with some difficulty, they resolve to admit him ; but propose an expedient thereupon, which is to institute the order of Christ on purpose for him ; and with this they are all well satisfied.

AZARECHAH. [Arab.] The name of a sect of Heretics, which sprung from one Nafê Ben Azrach. They multiplied greatly under the empire of the Califfs, and became so powerful, that they often fought, and defeated the armies,

that were sent against them. They declared themselves sworn enemies of the *Ommiades*, and gave them much trouble in Babylonian and Persian Irak. They were at last dispersed by the Califfs Jezid and Abdalmalek. This sect acknowledged no power on earth, temporal or spiritual, as lawful, and joined with all the sects that were enemies of Mohammedism.

AZAZEL. [*Hebr.*] This word relates to the ceremony of the *SCAPE-GOAT*, under the Jewish religion. Some call the goat itself by this name, as St Jerom and Theodoret. Dr Spencer says, the Scape-goat was to be sent to *Azazel*; by which is meant the Devil. Mr le Clerc translates it *præcipitium*, making it to be that steep and inaccessible place, to which the goat was sent, and where it was supposed to perish. See *SCAPE-GOAT*. Differt. de Hirco Emiffario.

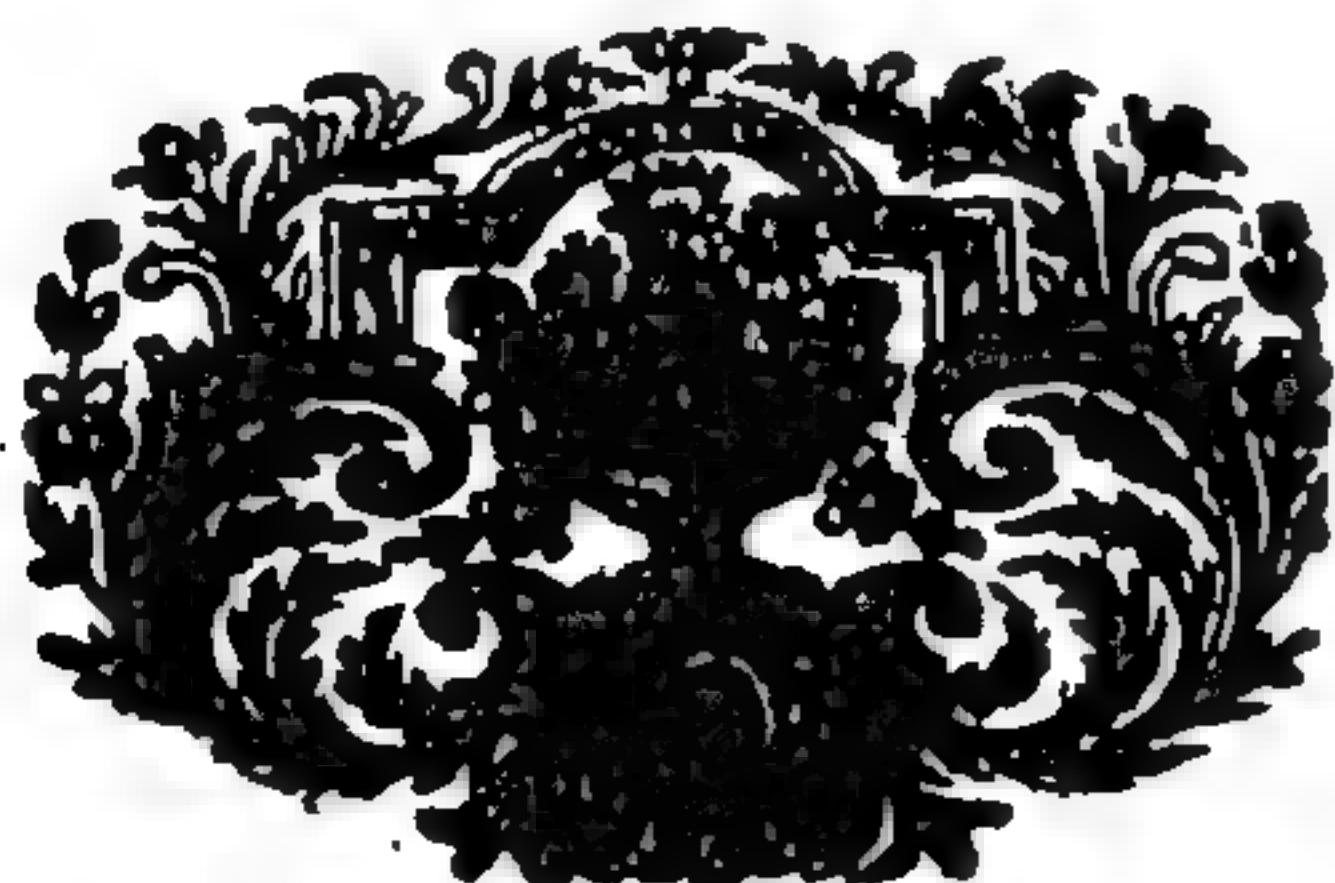
AZAZIL. [*Arab.*] Those Angels, according to the Mohammedans, who are nearest to the throne of God. They are usually joined with the *Afrasil*, or *Seraphim*, and the *Kerubiin*, or *Cberubim*. When God bestows his grace on his creatures, these Angels say, *On thee, O Lord, all our happiness depends*. See *ANGELS*. D'HERBELOT, Bibl. Orient.

AZRAIL. [*Arab.*] The name of the *exterminating* Angel, whose business it is to separate souls from their bodies, according to the Mohammedan tradition, borrowed from the Talmudists. See *ANGELS*. D'HERBELOT, Bibl. Orient.

AZYMITES. Christians, who administer the Eucharist, or Holy Communion, with *unleavened* bread. The word is derived from the Greek *ἄζυμος*, *sine fermento*, which is compounded of the privative *α*, and *ζύμη*, *fermentum*. This practice occasioned great disputes, and at length a rupture, between the Latin and Greek churches.

The learned Dr Bingham is of opinion, that the use of *wafers* and *unleavened* bread was not known in the church till the eleventh or twelfth centuries, when the oblations of common bread began to be left off by the people; for so long as the people continued to offer bread and wine, the elements, for the use of the Eucharist, were usually taken out of them; and consequently so long the bread was the common leavened bread, made use of upon other occasions. And he tells the following story, in confirmation of this: As Gregory the Great was administering the bread to a certain woman, in the usual form, *The body of our Lord Jesus Christ*, &c. she fell a laughing, and, being asked the reason, said, it was because he called That the body of Jesus Christ, which she knew to be bread, that she had made with her own hands. Besides, the ancients say expressly, that their bread was common bread, such as they made for their own use upon other occasions: and it is farther observable, that neither Photius, nor any other Greek writer, before Michael Cerularius, An. 1051, ever objected the use of unleavened bread to the Roman church; which they would, no doubt, have done, had that practice prevailed at the time they wrote in. Antiq. Chr. Ch. B. xv, C. 2, §. 5.

But the schoolmen, who maintain, that, during the first ages of the church, none but unleavened bread was used in the Eucharist, say, the primitive church did it in imitation of our Saviour himself, who celebrated the last supper with unleavened bread; but that, when the Ebionites arose, who held that all the observances, prescribed by the Mosaic Law, were still in force, both the eastern and western churches took up the use of leavened bread, and, after the extinction of that Heresy, the western church returned to the *azymus*, the eastern obstinately adhering to the former usage. Greg. Vita, lib. ii, cap. 41. AMBROS. de Sacramento, l. iv, c. 4. THOM. AQUIN. in 4. Sent. Dist. xi. q. 2. art. 2. questione. 3.



B.

JOSEPH.
Antiquit. lib.
viii. cap. 7.



2 Kings
xxiii, 5, 11.

BAAL. The same as BEL, or BELUS; an idol of the Chaldæans, and Phœnicians, or Canaanites. The former worshipped Mars under this name, as appears from Josephus, who, speaking of Thurus, the successor of Ninus, says, Τὸτ' ὁ πῶ' Ἀρεὶ πρῶτον στήλην ἀνέστησαν οἱ Ἀσσύριοι, καὶ ὡς θεὸν προσκυνῶσι, Βαάλ. ἐν ἁμφοτέρω. i. e. *To this Mars the Assyrians erected the first statue, and worshipped him as a god, calling him Baal.* It is probable the Phœnicians worshipped the Sun under the name of Baal; for Josiah, willing to make some amends for the wickedness of Manasseh, in worshipping Baal and all the host of Heaven, *put to death the idolatrous Priests, that burnt incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven. He likewise took away the horses, that the kings of Judah had given to the sun, and burnt the chariots of the sun with fire.*

The temples, consecrated to this god, are called in the Scripture *Chamanim*, which signifies places, inclosed with walls, in which was kept a perpetual fire. Maundrell, in his journey from Aleppo to Jerusalem, observed some footsteps of these inclosures in Syria. In most of them were no statues; in a few, there were some, but of no uniform figure.

The word *Baal* (in the Punic language,) signifies *Lord* or *Master*, and doubtless means the supreme Deity, the lord and master of the universe. It is often joined with the name of some false god, as *Baal-berith*, *Baal-peor*, *Baal-zephon*, and the like. This deity passed from the Phœnicians to the Carthaginians, who were a colony of the Phœnicians; as appears from the Carthaginian names Hannibal, Asdrubal, &c. according to the custom of the East, where kings and great men added to their own names those of their gods.

ARNOB.
adv. Gent.
lib. iii.

This false deity is frequently mentioned in Scripture in the plural number (*Baalim*); which may signify, either that the name *Baal* was given to several different gods, or that there were many statues, bearing different appellations, consecrated to this idol. Arnobius tells us, that *Baal* was of an uncertain sex, and that his votaries, when they called upon him, invoked him thus; *hear us, whether thou art a god or a goddess.*

Some learned men think, that the *Baal* of the Phœnicians is the *Saturn* of the Greeks; which is probable enough from the conformity there is between the human sacrifices offered to Saturn, and those, which the Scripture tells us were offered to *Baal*. Others are of opinion, that *Baal* was the Phœnician or Tyrian *Hercules*, a god of great antiquity in Phœnicia.

AL BEIDA-
WI, JALLA-
LODDIN, &c.
Hydr, de
Rel. Vet.
Pers.

The Mohammedans relate, that Abraham, before he left Ur of the Chaldees, took an opportunity, when the Chaldæans were abroad in the fields, celebrating a great festival, to break in pieces all their idols, except *Baal*, about whose neck he hung the ax, with which he had accomplished his design, that they might suppose *Baal* himself was the author of all the mischief. Thus the Koran: 'We gave unto Abraham his direction heretofore, and we knew him to be worthy of the revelations wherewith he was favoured. Remember, when he said unto his father, and his people, what are these images, to which ye are so entirely devoted? They answered, we found our fathers worshipping them. He said, verily both ye, and your fathers, have been in a manifest error. They said, dost thou seriously tell us the truth, or art thou one, who jestest with us. He replied, verily your Lord is the Lord of the Heavens and the Earth; it is he who hath created them: and I am one of those, who bear witness thereof. By God, I will surely devise a plot against your idols, after ye shall have retired from them, and shall have turned your backs. And in the peoples absence, he went into the temple, where the idols stood, and he brake them all in pieces, except the *biggest* of them, that they might lay the blame upon that. And, when they were returned,

‘ returned, and saw the havock, which had been made, they said, who hath done this to our gods? He is certainly an impious person. And certain of them answered, we heard a young man speak reproachfully of them: he is named Abraham. They said, bring him therefore before the eyes of the people, that they may bear witness against him. And when he was brought before the assembly, they said, Hast thou done this unto our gods, O Abraham? He answered, nay, that *biggest* of them hath done it: but ask them, if they can speak. And they returned unto themselves, and said the one to the other, verily, ye are the impious persons. Afterwards they relapsed into their former obstinacy, and said, verily, thou knowest that these speak not. Abraham answered, do ye therefore worship, beside God, that which cannot profit you at all, neither can it hurt you. Fie on you, and upon that which ye worship beside God! do ye not understand? They said, burn him, and avenge your gods.’ Mohammed was indebted to the Jews for this story, who tell it in a manner somewhat different: for they say, that Abraham performed this exploit in his father’s shop, during his absence, and that Terah returning, and demanding the occasion of this disorder, Abraham told him, that the idols had quarrelled about an offering of fine flour brought them by an old woman, and that the biggest of them (*Baal*) had got the better of the rest, and broken them to pieces: they add, that Terah, falling into a violent passion, carried his son before Nimrod, that he might be severely punished for his insolence.

S A L E’S
Koran,
chap. xxi.

R. G E D A L.
in Shalshel
hakkab.

M A I M O N:
Yad hazzaka:

Milton, in his catalogue of the fallen Angels, mentions this deity (in the plural number) and the idolatrous worship paid to it by the Israelites.

With these came they, who, from the bordering flood
Of old *Euphrates*, to the brook that parts
Egypt from *Syrian* ground, had general names
Of *Baalim* and *Ashtaroth*; those male,
These feminine.

— — — — —
For those the race of Israel oft forsook
Their living strength, and unfrequented left
His righteous altar, bowing lowly down
To bestial Gods; for which their heads as low
Bow’d down in battle, sunk before the spear
Of despicable foes.

Paradise Lost,
Book I. lin.
419.

See BEL and BELUS.

BAAL-BERITH. The god of the Shechemites. Bochart conjectures, that *Berith* is the same as *Beroe*, the daughter of Venus and Adonis, who was given in marriage to Bacchus; and that she gave her name to the city of *Berith* in Phœnicia, and became afterwards the goddess of it. *Baal-Berith* signifies *Lord of the Covenant*, and may be taken for the god, who presides over alliances and oaths, in like manner as the Greeks had their *Zeus ὅρκιος*, and the Romans their *Deus Fidius*, or *Jupiter Pistius*. The idolatrous Israelites, we are told, made *Baal-berith* their god.

BOCHART,
Chanaan. l. ii,
c. 17.

Judges viii.
33.

BAAL-PEOR, or BAAL-PHEGOR, or BEEL-PHEGOR. An idol of the Moabites and Midianites. We are told, that *Israel joined himself to Baal-peor*; and that Solomon erected an altar to this idol upon the mount of Olives. What this *Baal-peor* was is a question, which will admit of dispute. The ancient Jews supposed him to be no other than a Priapus, and that the worship of him consisted in the most obscene practices. Maimonides says, they discovered their secret parts before this idol; and Solomon Jarchi goes so far as to say, *Baal-peor* was so called, *eo quod distendebant coram eo foramen podicis, & stercus offerebant*, because they distended their fundament before him, and offered him their own dung. Others have thought, that, as Baal is a general name signifying *Lord*, *Peor* may be the name of some great prince, deified after his death. Others have imagined, that, *Peor* being the name of a mountain in the country of Moab, on which the Temple of *Baal* was built, *Baal-peor* may be only another name of that deity, taken from the situation of his temple; in like manner as Jupiter is stiled *Olympus*, because he was worshipped in a temple built on mount *Olympus*.

Numb. xxiv,
11.
1 Kings xi,
7.

More Ne-
voch. p. iii;
c. 4. 6.

MEDER’S Dis-
courses, l. iii,
c. 4.

SELDEN, de Diis Syris, Synt. i. c. 5. PSAl. cvi. Selden, who is of this latter opinion, conjectures likewise, that Baal-peor is the same with Pluto; which he grounds upon these words of the Psalmist: *they joined themselves unto Baal-peor, and eat the offerings of the dead*; which Apollinaris thus paraphrases;

Οἱ δὲ Βεελπεγόριοι μαινόμενοι τελετήσι
Νεκτερίης ἐπάσαντο καταρθιμένων ἐκάτομβης.

Ipfi vero Beelphegoris polluti cæremoniis
Inferas gustarunt mortuorum victimas.

VOSS, de Idolol. lib. ii. c. 7. But, by the *sacrifices*, or *offerings of the dead*, in this passage, may be meant no more than sacrifices, or offerings made to idols, or false gods, who are very properly called *the dead*, in contradistinction to the true God, who is styled in scripture the *living God*.

Matth. xii. 24. Luke xi. 15. BAAL-ZEBUB, or BEEL-ZEBUB, or, BELZEBUB. The idol, or god, of the Ekronites. In Scripture he is called the *Prince of Devils*. His name is rendered the *Lord of Flies*, or the *God-fly*. Some think this was a mock appellation bestowed on him by the Jews: others, with more reason, believe he was so stiled by his votaries, for much the same reason as Hercules was worshipped under the appellation of Απομυρς, the *Fly-chacer*. See ACHOR.

2 Kings i. 2, 3. This deity had a famous temple and oracle at Ekron. Ahaziah, king of Israel, having fallen from the terrass of his house into a lower room, and being dangerously hurt, sent to consult this deity, to know if he should be cured of his wounds.

Under what form this deity was represented, is uncertain. Some place him on a throne, in the attire of a king. Procopius Gazeus paints him under the figure of a fly. A wide difference!

Matth. xii. 24. The worship of this false god must have prevailed in our Saviour's time, since the Jews accused him of driving out devils in the name of *Belzebub*, their prince.

Scaliger derives the name of this deity from *Baalim-zebabim*, which signifies *the Lord of sacrifices*.

BAAL-ZEPHON. Supposed by the Jewish Rabbins, and after them by Grotius, to have been an idol, set up to guard the confines of Egypt; *zephon* signifying, in Hebrew, to *contemplate*, or *observe*.

Exod. xix. 2, 9. The Hebrews, having left Egypt, after three days march came to Baal-zephon; which, if it means a town (as some interpret it) seems to have been wholly unknown to the ancient Geographers. Eusebius, who takes it for the name of a place, and not of an idol, places it near *Clysmā*, upon the most northern point of the Red-sea, where the Jews think their ancestors passed over that sea.

The Jerusalem Targum relates, that all the statues of the Egyptian gods having been destroyed by the Exterminating Angel, Baal-zephon was the only one that made resistance: whereupon the Egyptians conceived a great idea of his power, and redoubled their devotion to him. Moses, observing that they flocked in crowds to this idol, petitioned Pharaoh, that he too might make a journey thither with the Israelites. Pharaoh permitted them to go; but, as they were employed upon the shore of the Red-sea in gathering up the precious stones, which the river Phison had carried into the Gihon, and from thence were conveyed into the Red-sea, whereby they were thrown upon dry land, Pharaoh surprised them: but, deferring to attack the Israelites till next day, and offering in the mean time sacrifices to Baal-zephon, they passed the Red-sea, and escaped him.

B A B. In the language of the Magi, or ancient Persians, signifies in general *father*: but they give this name particularly, and by way of excellence, to *fire*, which they look upon as the father and principle of all things, according to the opinion of Zoroaster, who was herein followed by Anaxagoras. The Mohammedans, on the contrary, believe, that *water* was the first principle, and the matter, out of which all bodies were formed, those of the Angels excepted; in which they seem attached to the doctrine of Moses, who was followed by Thales. It appears then, that these two Philosophers, the most ancient of the school of the Greeks, borrowed their doctrine, the latter from Moses, the former from Zoroaster.

BABA. The name of a famous Turkish impostor, who appeared in the city of Amasia, in the 638th year of the Hegira. He had a disciple, as great a cheat as himself, named Isaac, who taught his followers to make this profession of their faith, *There is but one God, and Baba is his prophet.* The Mohammedans, enraged that Baba thus degraded their prophet, and took his place, endeavoured to seize his person, but in vain; for he had such a multitude of followers, that he soon raised a large army, with which he ravaged and plundered a great part of Natolia: but at length he was defeated, and his sect dispersed, in the year of Christ 1240.

D' HERBE-
LOT, Bibl.
Orient.

BABIA. A deity of the ancient Syrians, mentioned in Damascius's Life of Isidorus, where we are told, that *the Syrians, and especially they of Damascus, called newborn infants, and even young men and women, BABIA, from a deity, whom they worshipped under that name.* Hence it should seem, that *Babia* was the goddess of infancy and youth.

Apud Photi-
um, Cod
ccxlii.

BACCHÆ, or BACCHANTES. Priestesses of the god **BACCHUS.** They were likewise called *Mænades*, or *Mad*, on account of the frantic ceremonies used in their feasts; as also *Thyades*, which signifies *impetuous*, or *furious*. The women of Macedonia were the most remarkable for celebrating the orgies, or festivals, of Bacchus: among these, Olympias, the mother of Alexander, exceeded the rest in enthusiasm; insomuch that she brought into their *Thiasî*, or public assemblies, tame serpents, which twined about the thyrses and crowns of the women, to the surprise and horror of the men, who were present at the sight.

PLUTARCH,
in Alexandro.

The Bacchæ were sometimes seized with a enthusiasm, true or counterfeit, which carried them even to madness; in relation to which, Plutarch tells the following story. During the *Holy War*, after the Phocians had taken *Delphi*, the priestesses of Bacchus were seized with a kind of Bacchic fury; and, rambling about in the night-time, they came to Amphissa, without knowing it; where being fatigued, they lay down, and slept, in the market-place. The women of the city, fearing lest the Phocian soldiers should offer violence to the Bacchæ, surrounded them in great crowds, keeping a profound silence for fear of disturbing them. These priestesses, awaking, and being recovered from their phrenzy, were honourably treated by the Amphissians, and waited upon to their own home.

Idem, Moral.

Another instance of respect, paid to these enthusiastic ladies, we meet with in the same author. Aristotimus having obtained the government of Elis, the Elians, to obtain some favour of him, sent the priestesses of Bacchus to him, adorned with crowns consecrated to the god Bacchus: but the tyrant ordered them to be beaten and driven away, and laid a fine of two talents on each of them. This enraged the Elians to such a degree, that they conspired against him, and threw off his government.

Idem, ibid.

The Bacchæ are generally represented in furious and distorted postures, their bodies half naked, and their hair dishevelled. They are crowned with ivy, or vines, in the same manner as Bacchus himself, and carry a thyrsus, or rod twined about with ivy, in their hand. They celebrated the orgies of their god with great lamentations and howlings.

See F. MONT-
FAUCON,
Vol. I. P. II.
B. i. Ch. 21.

— — — Tremulis ululatibus æthera complent,
Pampineasque gerunt, incinctæ pellibus, hastas.

VIRG. Æn.
l. vii. v. 395.

*They, clad in skins of beasts, the thyrsus bear,
And shrieks and howlings rend the suffering air.*

DRYDEN.

See **BACCHANALIA.**

BACCHANALIA. The feasts of Bacchus, celebrated by the ancient Greeks and Romans. There were several festivals established in honour of this god; of which two were the most remarkable, called the *greater* and *lesser* feasts of Bacchus: the latter were but a kind of preparation for the former, and were held in the open fields about the time of Autumn: they were called *Leneæ*, from the Greek word *Λενæ*, which signifies a *wine-press*. The greater were called *Dionysia*, from one of the names of that god, and were celebrated in the city, about the time of Spring.

Both

Both of these feasts were accompanied with games, spectacles, and theatrical representations; and it was at this time, that the Poets contended for the prize of poetry. Those, who were initiated into the celebration of these feasts, imitated whatever the Poets have feigned of the god Bacchus. They covered themselves with the skins of beasts, held *thyrses* in their hands, and made a noise with tymbals, *sistrums*, and other loud instruments: they carried on their heads branches of vine, and other trees sacred to Bacchus. Some represented Silenus, others Pan, others the Satyrs; and several were mounted on asses. In this manner they appeared in public, night and day, counterfeiting drunkenness, and dancing very indecently: they ran in crowds over the mountains and forests, with hideous shrieks and howlings, crying out 'Εὐοὶ Βάκχε, *Evoe Bacche*, or, 'Ιὼ Βάκχε, *Io Bacche*.

PLATO, de
Legib. lib. i.

To these they added other most obscene ceremonies, and worthy of the god, whose festival they celebrated: they abandoned themselves to all kinds of licentiousness and debauchery, and committed the greatest abominations. Plato, speaking of the *Bacchanalia*, says, he had seen the whole city of Athens, upon this occasion, plunged in drunkenness.

LIV. l. xxxix.

Livy informs us, that the licentiousness of the Bacchanalian feasts having secretly gained footing in Rome, the most shocking disorders were practised under the cover of the night, and that those, who were initiated into these abominable mysteries, were obliged by an oath, attended with the most horrid imprecations, to conceal them. The Senate, being informed of it, put a stop to the celebration of the *Bacchanalia*, and banished them, first out of Rome, and afterwards out of all Italy.

Antiq. Vol. I.
P. ii. B. i. Ch.
22.

F. Montfaucon gives us a description of a fine agate vase belonging to the treasury of St Denis, in the form of a cup or bowl, on the sides of which are represented the Bacchanalian mysteries. The principal symbols are, the head of a satyr; a drum, or *sistrum*, hung on the bough of a tree; a vine, with grapes hanging on it; a goat endeavouring to get at the grapes; the head of a *Baccha*, or priestess of Bacchus, crowned with vine-leaves, and ivy-berries, &c.

Juvenal uses the term *Bacchanalia*, to express a dissolute and debauched life.

JUVEN. Sat.
ii, ver. 3.

Qui curios simulant, & Bacchanalia vivunt.

*Who preach up virtue, and I know not what,
But live debauch'd as any rake or sot.*

BACCHUS. A Pagan deity; the inventor, or god, of wine.

LUCRET.
lib. v. ver.
14.

— — — Ceres fertur fruges, Liberque liquoris
Vitigeni laticem mortalibus instituisse.

*Kind Bacchus first the pleasing vine did show,
And Ceres corn.*

CREECH.

He was the son of Jupiter, by Semele, the daughter of Cadmus.

ORPHEUS,
in Hymnis

Κισσοκόμην Διόνυσον εἰς ἐρωγὸν ἄρχμ' αἰδεῖν,
Ζηνὸς καὶ Σεμέλης ἐκγεωδῆς ἄγλαον υἱόν.

*Bacchus, with ivy crown'd, demands our song,
The son of beauteous Semele, and Jove.*

Juno, having discovered the amour of Jupiter and Semele, was terribly incensed; and, to be revenged, disguised herself in the shape of old Beroe, Semele's Epidaurian nurse: then she paid a visit to Semele, and persuaded the credulous nymph to engage Jupiter, when next he courted her bed, to come to her arrayed in all his majesty, and armed with his thunder, just as when Juno received him to her arms.

OVID. Met.
lib. iii. ver.
283.

— — — — Det pignus amoris;
Si modo verus is est: quantusque & qualis ab alta
Junone excipitur, tantus talisque, rogato,
Det tibi complexus, suaque ante insignia sumat.

But

*But if indeed he be the thund'ring Jove,
Bid him, when next he courts the rites of love;
Descend triumphant from th' ætherial sky,
In all the pomp of his divinity;
Encompass'd round by those celestial charms,
With which he fills th' immortal Juno's arms.*

ADDISON.

Semele, persuaded by Juno, engaged Jupiter, by an oath, to grant her this request. Accordingly Jupiter visited her, arrayed in thunder and lightning; which Semele not being able to bear perished in his embraces.

*Æthera conscendit, nutuque sequentia traxit
Nubila; quâs nimbos imministaque fulgura ventis
Addidit, & tonitrus, & inevitabile fulmen.
— — — — — Capit illa, domumque
Intrat Agenoream: corpus mortale tumultus
Non tulit æthercos, donisque jugalibus arsit.*

Id. ib. v. 299.

*To keep his promise, he ascends, and shrouds
His awful brow in whirlwinds and in clouds:
Whilst all around, in terrible array,
His thunders rattle, and his lightnings play.*

*Thus dreadfully adorn'd, with horror bright,
Th' illustrious god, descending from his height,
Came rushing on her in a storm of light.
The mortal dame, too feeble to engage
The lightning's flashes and the thunder's rage,
Consum'd amidst the glories she desir'd,
And in the terrible embrace expir'd.*

ADDISON.

But Jupiter, to preserve his son, whom he had begotten on Semele, took him half-formed out of his mother's womb, and, inclosing him in his own thigh, kept him there, 'till the due time of his birth. Bacchus, thus brought into the world, was given first to the care of Ino, his aunt; but afterwards he was brought up by the Nysean nymphs.

*Imperfectus adhuc infans genitricis ab alvo
Eripitur, patrioque tener (si credere dignum)
Intuitur femori, maternaque tempora complet.
Furtim illum primis Ino matertera cunis
Educat: inde datum Nymphæ Nyseides antris
Occulere suis, lactisque alimenta dedere.*

Id. ib. v. 310.

*But, to preserve his offspring from the tomb,
Jove took him smoking from the blasted womb;
And, if on ancient tales we may rely,
Inclos'd th' abortive infant in his thigh.
Here, when the babe had all his time fulfill'd,
Ino first took him for her foster-child;
Then the Nyseans, in their dark abode,
Nurs'd secretly with milk the thriving god.*

ADDISON.

Hence the epithet *bimater* (double-mothered) is sometimes applied to this god, from his having received a double-birth, the first from his mother Semele, and the second from his father Jupiter:

Atque iterum patrio nascentem corpore Bacchum.

MANILIUS,
lib. ii.

*— — — — — the god,
Who from his sire a second birth receiv'd.*

Besides the invention of the vine, Bacchus was said to be the first, who yoked oxen to the plow; whence he is represented with horns upon his head. He was likewise called *Dionysus*, from his father *Jupiter*, and the city *Nysa*, where he is said to have reigned, or from the *Nysæan* nymphs, by whom he was brought up. The Latins call him *Liber*, from that *freedom* which accompanies the use of wine. The Poets attribute to him a perpetual bloom of youth.

OVID. Met.
lib. iv. ver.
17.

— — — tibi enim inconsumpta juventas,
Tu puer æternus, tu formosissimus alto
Conspiceris cœlo.

*Eternity of youth is thine : enjoy
Years roll'd on years, yet still a blooming boy.* EUSDEN.

When he was but a Child, some Tyrrhenian pyrates found him asleep on the shore, and would have carried him away; when on a sudden their masts were encompassed with vines, and their oars with ivy; and the mariners themselves, seized with a sudden distraction, leaped into the sea, and were changed into dolphins.

— — — — stetit æquore puppis,
Haud aliter quam si siccum navale teneret.
Illi admirantes remorum in verbere perstant,
Velaque deducunt, geminaque ope currere tentant.
Impediunt hederæ ramos, nexuque recurvo
Serpunt, & gravidis distringunt vela corymbis.

OVID. Met.
lib. iii. v. 66c.

— — — — —
Undique dant saltus; multaue aspergine rorant;
Emerguntque iterum; redeuntque sub æquora rursus;
Inque chori ludunt speciem; lascivaque jactant
Corpora, & acceptum patulis mare naribus efflant.

*The vessel, fix'd and rooted in the flood,
Unmov'd by all the beating billows flood.
In vain the mariners wou'd plow the main,
With sails unfurl'd, and strike their oars in vain.
Around their oars a twining ivy cleaves,
And climbs the mast, and hides the cords in leaves.
The sails are cover'd with a chearful green,
And berries in the fruitful canvass seen.
— — — The crew, transform'd, around the ship,
Or dive below, or on the surface leap,
And spout the waves, and wanton in the deep.* ADDISON.

When he grew up, he performed many exploits; the most remarkable of which are as follows. Alcithoe, a Theban lady, laughed at Bacchus, and his sacrifices; upon which she and her sisters were metamorphosed into bats, and their looms and distaffs into vines and ivy.

— — — — adhuc Minycia proles
Urget opus, spernitque decum, festumque profanat :
Tympana cum subito non apparentia raucis
Obstrepuere sonis; & adunco tibia cornu,
Tinnulaque æra sonant; redolent myrrhaque crocique :
Resque fide major, cœpere virescere telæ,
Inque hederæ faciem pendens frondescere vestis.
Pars abit in vites; & quæ modo fila fuerunt,
Palmitum mutantur; de stamine pampinus exit.

— — — — —
Dumque petunt latebras, parvos membrana per artus
Porrigitur, tenuique inducit Brachia penna.
— — — — non illas pluma levavit :
Sustinuere tamen se perlucetibus alis.

Conataque

Conatæque loqui, minimam pro corpore vocem
Emittunt, peraguntque leves stridore querelas.
Tectaque, non sylvas, celebrant; lucemque perosa
Nocte volant, feroque trahunt à vespere nomen.

OVID. Met.
lib. iv, ver.
389.

*But Mineus' daughters still their task pursue,
To wickedness most obstinately true.
At Bacchus still they laugh, when all around,
Unseen, the timbrels hoarse were heard to sound.
Saffron and myrrh their fragrant odours shed;
And now the present deity they dread.
Strange to relate! here ivy first was seen;
Along the distaff crept the wondrous green.
Then sudden springing vines began to bloom,
And the soft tendrils curl'd around the loom.*

*To dark recesses, the dire sight to shun,
Swift the pale sisters in confusion run.
Their arms were lost in pinions, as they fled,
And subtle films each slender limb o'er-spread.
Close to the roof each, wond'ring, upward springs,
Born on unknown, transparent, plumeless, wings.
They strove for words; their little bodies found
No words, but murmur'd in a fainting sound.
In towns, not woods, the sooty bats delight,
And never, till the dusk, begin their flight:
Till Vesper rises with his evening flame,
From whom the Romans have deriv'd their name.*

EUSDEN.

Nor was the vengeance, which he took on Pentheus, the son of Echion and Agave, less exemplary: for that prince, having ridiculed the orgies or solemnities of this god, was torn in pieces by his own mother and sisters, who, transported with fury, took him for a wild boar. Ovid, who relates this story, adds,

Talibus exemplis moniti nova sacra frequentant,
Thuraque dant, sanctasque colunt Ismenides aras.

OVID. Met.
lib. iii. ver. ult.

*By so distinguishing a judgment aw'd,
The Thebans tremble, and confess the god.*

ADDISON.

Bacchus, in the wars with the giants, did signal service under the shape of a lion; at which time, Jupiter, to encourage him, cried out to him *Evoë*, (εὖ ᾤε) i. e. *bravely done, my son*; from whence that word was always used in the rites and sacrifices of this god.

Hitherto we are obliged to the Poets for an account of this deity. The Historians relate, that Bacchus reigned at Nyssa, a city of Arabia; that he was the first, who made use of a diadem; that he found out many things useful to mankind; that he travelled all over the world; and that he subdued all the regions of the East, as far as the rise of the river Ganges, in the mountains of India, where he erected two pillars, to shew that there were the utmost limits of the world.

DION. SIC.
lib. ii. & His-
torici Veteres,
passim.

Ἐπὶ δ' αὖτε καὶ τῇ σῆλαι Θηβαγενέθι Διοιότῃ
Ἐπὶ σὺν πυμάτῳ πρὸς ὄρεσιν Ωκεανοῖο
Ἰνδῶν ὑσαπίουσιν ἐν ἑξέσιν· εἰθάρ τε Γάγγης
Λευκὸν ὕδωρ Νυσσαίων ἐπὶ πλαταμῶνα κυλίνδει.

DIONYS.
Perieg. ver.
623.

*Where, on the margin of the swelling flood,
Stand the proud pillars of the Theban god;
And Ganges, rising from the eastern hills,
The plains of Nyssa with its waters fills.*

When

HYGINUS,
Fab. cxxxi.

When Bacchus set out upon his Indian expedition, he left his tutor, Nisus, governor of Thebes, over which also he is said to have reigned: but upon his return, Nisus refused to part with his government. Bacchus would not dispute the matter with his tutor, but suffered him to keep his government, till he should have an opportunity of wresting it from him. Three years after, they being reconciled, Bacchus, under pretence of celebrating the rites, called *Trieterica*, introduced soldiers into Thebes, in the habit of women, and, taking Nisus prisoner, recovered his kingdom.

CICERO, de
Nat. Deor.
lib. iii.

There were several Bacchus's. Cicero mentions five; the first, the son of Jupiter and Proserpine; the second, the son of Nilus; the third had Caprius for his father; this last is said to have been king of Asia, and to have been author of the laws, called *Sabazian*: the fourth is the son of Jupiter and Luna, in honour of whom the ceremonies, called *Orphic*, are supposed to have been instituted; the fifth, who instituted the *Trieterides*, was the son of Nysus and Thione. It is remarkable, that, among these five, we do not meet with the son of Jupiter and Semele, who is the subject of this article, and the best known to antiquity.

F. MONT-
FAUCON,
Antiq. Vol. I.
Part ii. B. 1.
Ch. 12.

There are various representations of this deity in antique monuments. In one he is described as seated upon a celestial globe, covered with stars, supported by a little satyr, and holding a rudder in his hand. This design seems to relate to Bacchus, as taken for the Sun. His ordinary symbols are the thyrsus, the crown of ivy or vine-leaves, the tyger, and the cup. The thyrsus is adorned with ivy-branches, and is ascribed to Bacchus, to denote, that great drinkers have need of a stick, to support themselves. Sometimes he is represented as so disordered with wine, that satyrs embrace, and hold him fast, for fear he should fall. At other times, he is seen riding on an ass, and so drunk, that two of the *Bacchantes* have much ado to support him. Another antique represents him seated in a chariot, drawn by two tigers; according to Ovid's description:

Idem, ibid.
Ch. 13.

Idem, ibid.
ch. 16.

OVID, Ars
Amator. lib. i.
ver. 549.

Jam deus in curru, quem summum texerat uvis,
Tigribus adjunctis aurea lora dabat.

*And now the god of wine came driving on,
High on his chariot, by swift tigers drawn.*

DRYDEN.

PLINY
Hist. Natur.

Bacchus had a great many temples erected to him by the Greeks and Romans. There was one at Samos, concerning the building of which Pliny tells a remarkable story. Elpis, a Samian, having sailed to Africa, and being come on shore, saw a lion; to avoid which, he fled, and climbed up a tree, invoking Bacchus to his aid. The lion walked up slowly, and laid himself down under the tree, opening his jaws continually, and gaping: for the lion, in devouring some beast, had stuck a bit of a bone in his teeth, which he could not get rid of. In this condition, he looked up to Elpis, and seemed to beg his assistance. Elpis stood a long time in fear and admiration; but at last he ventured down out of the tree, went to the lion, and pulled the bone out of his teeth. Afterwards, during all the time the vessel continued on that coast, the lion brought Elpis some prey every day. Elpis, on his return to Greece, built a temple to Bacchus the *Gaper* (*αχόνιον*), in allusion to the lion's gaping.

PLUT. Sym.
l. iv. c. 5.

Plutarch charges the Jews with worshipping Bacchus. He endeavours to prove this accusation by their grand feast, which was kept in Autumn. They call it (says he) the day before the feast of tabernacles, and they keep it in time of the vintage: they set tables in the middle of the streets, loaded with all manner of fruits, and sit under arbours made chiefly of *wine* and *ivy*. A few days after that (adds he) they keep another feast, in which the mysteries of Bacchus plainly appear: they go into their temple, with boughs and thyrses in their hands, and there do we know not what: but it is probable they there celebrate their Bacchanals, from the sound of trumpets, &c. in the hymns, which they sing to their god. We need not refute this charge of Plutarch's, whose ignorance of what related to the Jews appears plain enough.

DION. Sic.
lib. i.

Bacchus, or Dionysus, was one of the names of the Sun, according to Diodorus Siculus, who cites a verse of Orpheus to that purpose:

Τῆνέ γε μὴν ἠγάγεσσι Φάνηται τε ὁ Διόνυσος.

Inde Phæneta illum vocitarunt, & Dionysum.

And

and another of Eumolpus :

Ἀστεροφανὴ Διόνυσον ἐν ἀκτίνεσσι φερόμενόν.

Siderium Dionysum igni radiante coruscum.

Diodorus adds, that the goat-skin is ascribed to Bacchus, because, being varied with spots, it represents the heavens spangled with stars.

The same author informs us, that Bacchus and Osiris are the same: for Osiris is the Sun.

Macrobius tells us, that the Sun is called Apollo, when he is in the diurnal hemisphere; and Bacchus, when he is in the nocturnal hemisphere. Bacchus, according to Sir Isaac Newton, was the same as Sesostris, the famous king of Egypt: for, besides that Bacchus was king of Egypt at the same time with Sesostris, they agree in their principal actions; both of them having invaded India and Greece. Saturnal. lib. i.
Sir Is. NEWTON'S Chronology, pag. 102.

There are several parallel circumstances in the histories of Bacchus, and Moses, the law-giver of the Jews; which make it probable, that the Greeks took several parts of the eastern traditions concerning him, which they might have from the Phœnicians, who came with Cadmus into Greece, whilst the memory of Moses was yet fresh among the Canaanites. Bacchus was born in Egypt; so was Moses. Bacchus is called *Εμμάτωρ*, *double-mothered*; and Moses, besides his own mother, was adopted by Pharaoh's daughter. Bacchus was remarkable for his beauty; so was Moses. Bacchus was said to be educated on a mountain of Arabia, called Nyfa; this agrees with Moses's residence in Arabia forty years. Bacchus's army with which he invaded India was composed of women as well as men; which is strictly true of the company which Moses led. Orpheus calls Bacchus *Θεσμολόγος*, a *law-giver*, and ascribes to him *διπλὰ θεσμὸν*, a *double institution of laws*: this is exactly parallel with Moses the *Legislator*, and his *two tables* of laws. Moses fetched water out of a rock; and Euripides relates, that Agave, and the rest of the Bacchæ, celebrating the orgies, one of them touched a rock, and the water issued forth. To these Bochart adds two very considerable circumstances: the one is, that Nonnus reports of Bacchus, that he touched, with his thyrsus, or rod, the two rivers, Orontes and Hydaspes; upon which the rivers dried up, and he passed thro' them: the second is, that Bacchus's thyrsus, being thrown upon the ground, crept along like a serpent; and that the Indians were in darkness, whilst the followers of Bacchus enjoyed light. Upon this occasion, Bochart remarks, that, from this wonderful agreement of Heathen Mythology with the Scriptures, it cannot but appear, that the former is a corruption of the latter. STILLING-FL. Orig. Sac. B. iii. Ch. 5. § 11.
Voss. de Idolol. lib. i. cap. 30.
DIODOR. lib. iv.
BOCHART. Canaan. lib. i. cap. 18.

Bacchus is taken likewise for Noah; for both Bacchus and Noah are said to be the *first planters of vines*; besides that Philostratus tells us, the ancient Indian Bacchus came thither out of Assyria, in which part of the world Noah found himself upon the ceasing of the flood. There is likewise some resemblance between Bacchus and Nimrod. The name Bacchus varies but little from the Hebrew *Bar-Chus*, i. e. the son of Chus; now Chus was the father of Nimrod. Bacchus is called *Nebrodes* by the Greeks, which is almost the very name of Nimrod; and he was said to be *Ζωγξῶς*, a *Hunter*, the very character of Nimrod, who is said to have been a *mighty Hunter*. Add to this, that Bacchus's Indian expedition may shadow out to us the attempts of Nimrod to extend his dominions eastward. PHILOSTRAT. vit. Apollon.
Gen. x. 9.

In the reign of the apostate Emperor Julian, the Pagans, in despite to the Christians, set up the statue of Bacchus in the great church of Emessa in Palestine. They did the same by the church of Epiphania; and the Chronicle of Alexandria relates, that Eustathius, Bishop of that church, hearing the sound of *sistra*, and other instruments used in the rites of Bacchus, and being told that they were played on in his church, expired the same hour; the fervour of his piety having demanded of God, that he might die, rather than behold such abomination. Chronic. Alexandr. p. 686, 688.

D'HERBE-
LOT, Bibl.
Orient.

BAD. [*Perf.*] The name of an Angel, or Genius, who, according to the tradition of the Magi, or Zoroastrians, presides over the winds. He also superintends every thing which happens on the twenty-second day of each month of the Persian year.

D'HERBE-
LOT, Bibl.
Orient.

BAD MESSIH. [*Perf.*] The *wind*, or *breath*, of the *Messiah*. So the Persians call the power, which Jesus Christ had of working miracles; for they say, that, by his breath alone, he not only raised the dead, but gave life to things inanimate. They have, in their language, a book of the infancy of Jesus Christ (which was current likewise in the first ages of the church among the Christians) in which it is said, that Jesus Christ, when a child, formed birds out of the earth, and with his breath alone made them fly.

The Orientalists, and particularly the Mussulmans, when they would extol the ability of a Physician, say, he has the breath of the Messiah; by which they would express, that he is capable of raising the dead.

D'HERBE-
DOT, Bibl.
Orient.

BADIAT AL GINN. [*Arab.*] The *wilderness* of *Fairies*, or *Demons*. The ancient traditions of the East, which may be called their mythological and fabulous history, relate, that God, having taken away the government of the world from the Genii, gave it to Adam and his posterity. These first creatures, being unworthy to people it, were confined in the wilderness we are speaking of. Some of their historians, or writers of Romances, place this wilderness in the most western part of Africa.

BÆTYLIA. [*Gr.*] *Anointed Stones*, worshipped by the Phœnicians. Sanchoniatho, in his Phœnician history, says, that Uranus devised *Bætylia*, contriving stones that moved, *as having life*. But Bochart thinks, that the original word, which signifies *having life*, was put, by a mistake of the transcriber, for another, nearly resembling it, which signifies *anointed*.

Genes. xxviii.
18, 19. and
xxx. 13.

SELDEN, de
Diis Syris.
Apud PHO-
TIUM, Bibl.
p. 1047.

The memory of Jacob's setting up the stone, he had rested upon, for a pillar, and pouring oil upon it, and calling the name of the place BETH-EL, seems to have been preserved under the BÆTYLIA, or *anointed stones*, of the Phœnicians. Damascius, a heathen writer in Justinian's time, says, he had seen several of these *Bætylia*, of which many wonderful things were reported, in mount Libanus, near Heliopolis of Syria. They were generally consecrated to some god or other, as Saturn, Jupiter, the Sun, &c. See ABADIREs.

D'HERBE-
LOT, Bibl.
Orient.

BAGE. [*Perf.*] So the Magi, or followers of Zoroaster, call a mysterious silence, which they observe, while they wash, or eat, after having secretly repeated certain words. This silence, which they never break, makes a part of their religion: upon which we may remark, that, probably, Pythagoras drew some of his maxims from the doctrine of Zoroaster, since he obliged his disciples to observe a rigorous *silence*, and commanded them to have a respect for *fire*.

D'HERBE-
LOT, Bibl.
Orient.

BAHAMAN. The name of an Angel, or Genius, who, according to the Persian Magi, has the government of oxen, sheep, and all animals, which may be tamed, or made gentle.

D'HERBE-
LOT, Bibl.
Orient.

BAHANNA. A city of Egypt, situated in the lower Thebais; which the Egyptians, as well Christians, as Mussulmans, pretend was built by Jesus Christ; where, they say, he first called his Apostles, who were fishing in the river Nile. They say, he reigned there in person, leaving his Apostles his successors.

Biblioth.
Rabbin.

BAHIR. [*Hebr.*] *Famous* or *Illustrious*. Buxtorf tells us, the Jews have a book so called, which is the ancientest of their Rabbinical works, and treats of the profoundest mysteries of the Cabbala: he adds, that this book was never printed, but that there are several passages of it to be found in the works of the Rabbins. Its author styles himself Rabbi Nehonia Ben Hakana, who, according to the Jews, was cotemporary with Jonathan, author of the Chaldee Paraphrase; i. e. about

about 40 years before Christ. Buxtorf quotes this book, to prove the antiquity of the *points* in the text of the Hebrew Bible.

F. Simon, in his catalogue of Jewish books, observes, that a small book, intitaled *Bahir* was not long ago printed in Holland: but he thinks it not at all likely, that it is the ancient Bahir of the Jews, which was a much larger work.

BAINMADU. An idol of Indostan, in the East-Indies. It is worshipped in a Pagod, built on the bank of the Ganges. It is held in such great veneration, that, as soon as the Pagod is opened, the Indian priests, or Brachmans, fall flat on their faces, and some, with large fans, drive away the flies from about the idol. FR. GEMELLI CARERI, Voyage round the world.

BAPTÆ [*Gr.*] Athenian priests of the deity Cotytto, the goddess of Leudness; whose mysteries were celebrated in the night, with dancing and all manner of obscenities. They take their name, *ἀπὸ τῆς βάπτειν*, from baptizing or dipping those, who were initiated into their sacred rites, in warm water. Juvenal speaks of this Deity, and her priests.

Talia secreta coluerunt Orgia tæda
Cecropiam soliti Baptæ lassare Cotytto.

JUVEN.
Sat. ii, v. 92.

Cotyttus' orgies scarce are more obscene.

TATE.

Eupolis wrote a play on the obscene practices of these men, which from them he intituled *Baptæ*: but they were revenged on him; for they threw him into the Sea. See **COTYTTO**.

BAPTISM. Without staying to define a word so well known, I shall begin this article with observing, that Baptism is to be reckoned among the rites of the Jewish religion. We read, that Aaron, and his sons, were initiated into the priesthood by Baptism; and Spencer proves, that, long before our Saviour's time, the Jews received proselytes into their church by baptizing them. Some indeed reckon this ceremony of initiation into the Jewish religion among the inventions of the Talmudists; but, when it is considered, that the Jews always held the practices of the Christians in abhorrence, it will appear highly probable, that this rite was derived to them from the usage of their ancestors, before the coming of Christ. It is farther probable, that, as the other sacrament of the Christian church (the *Lord's Supper*) is plainly derived from the *Jewish Passover*, the twin-sacrament of *baptism* had it's original likewise in the rites of the Jewish religion. Exod xxix, 4.
De Legib.
Hebr. lib. iv.
cap. 13. §. 1.

Grotius is of opinion, that the rite of Baptism had its original from the time of the Deluge; immediately after which he thinks it was instituted, in memory of the world having been purged by water. Some learned men think, it was added to circumcision, soon after the Samaritan Schism, as a mark of distinction to the orthodox Jews. Spencer, who is fond of deriving the rites of the Jewish religion from the ceremonies of the Pagan, lays it down as a probable supposition, that the Jews received the Baptism of proselytes from the neighbouring nations, who were wont to prepare candidates for the more sacred functions of their religion by a solemn ablution; that, by this affinity of sacred rites, they might draw the Gentiles to embrace their religion, and the proselytes (in gaining of whom they were extremely diligent) might the more easily comply with the transition from Gentilism to Judaism. In confirmation of this opinion, he observes, first, that there is no divine precept for the Baptism of proselytes, God having enjoined only the rite of circumcision, for the admission of strangers into the Jewish religion: secondly, that, among foreign nations, the Egyptians, Persians, Greeks, Romans, and others, it was customary that those, who were to be initiated into their mysteries, or sacred rites, should be first purified by dipping their whole body in water. That learned writer adds, as a farther confirmation of his opinion, that the *cup of blessing* likewise, added to the Paschal supper, seems plainly to have been derived from a Pagan original: for the Greeks, at their feasts, had one cup, called *ποτήριον ἀγαθῆς δαίμονος*, the *cup of the good demon, or god*, which they drank at the conclusion of their entertainment, when the table was removed. Annot. ad
Matth. iii, 6.
W. SCHIE-
KARD, de Jur.
Reg. c. 5.
SPENCER, ubi
supra.
Matth. xxiii.
13.
Exod. xii, 48
GROT. in
Matth. xxvi,
26.

Since

Since then a rite of Gentile original was added to one of the Jewish sacraments, viz. the *Passover*, there can be no absurdity in supposing, that *Baptism*, which was added to the other sacrament, namely *Circumcision*, might be derived from the same source. In the last place, he observes, that Christ, in the institution of his sacraments, paid a peculiar regard to those rites, which were borrowed from the Gentiles : for, rejecting *Circumcision* and the *Paschal supper*, he adopted into his religion *Baptism* and the *Sacred Cup* ; thus preparing the way for the conversion, and reception of the Gentiles into his church.

SELDEN, de
Jur. Nat. &
Gent lib. ii.
cap. i.

It is to be observed, under this head of *Jewish Baptism*, that the proselyte was not to be baptised, till the wound of circumcision was perfectly healed ; that then the ceremony was performed by plunging him into some large, natural, receptacle of water ; and that Baptism was never after repeated in the same person, or in any of his posterity, who derived their legal purity from the Baptism of their ancestor.

TERTULL.
de Baptismo.

In the PRIMITIVE CHRISTIAN CHURCH, the office of baptising was vested principally in the Bishops, and priests, or pastors of the respective parishes : but, with the consent of the Bishop, it was allowed to the deacons, and, in cases of necessity, even to lay-men, to baptise ; but never, under any necessity whatever, was it permitted to women to perform this office. Nor was it enough, that Baptism was conferred by a person called to the ministry, unless he was also *orthodox* in the Faith. This became matter of great bustle in the church ; and hence arose the famous controversy between Cyprian, and Stephen Bishop of Rome, concerning the re-baptising those, who had been baptised by *Heretics*, Cyprian asserting that they ought to be re-baptised, and Stephen maintaining the contrary opinion.

SOZOM.
Hist. Eccles.
lib. ii, cap.
17.

What opinion the church had of the validity of Baptism, when performed even by persons not vested with a sacred character, appears from the remarkable story of Athanasius, who, when a boy, and being at play with his companions, was chosen Bishop, and the others, personating catechumens, were baptised by him with the usual ceremonies : which Baptism was adjudged to be valid by Alexander, the then Bishop of Alexandria.

JUSTIN
MARTYR,
Second Apo-
logy.

De Lapsis, §.
20.

In Lucam,
Hom. xiv.

The persons baptised were either infants, or adults. To prove, that infants were admitted to the sacrament of Baptism, we need only use this argument. None were admitted to the Eucharist, till they had received Baptism : but in the primitive church, children received the sacrament of the Lord's-Supper ; as appears from what Cyprian relates concerning a sucking child, who so violently refused to taste the sacramental wine, that the deacon was obliged forcibly to open her lips, and pour it down her throat. Origen writes, that children are baptised, *for the purging away of the natural filth, and original impurity, inherent in them*. We might add the testimonies of Irenæus, and Cyprian ; but it will be sufficient to mention the determination of an African synod, held A. D. 254, at which were present sixty-six Bishops. The occasion of it was this. A certain Bishop, called Fidus, had some scruples concerning the time of baptising infants, whether it ought to be done on the second, or third day, after their birth, or not before the eighth day, as was observed with respect to circumcision under the Jewish dispensation. His scruples were proposed to this synod, who unanimously decreed, that the Baptism of children was not to be deferred so long, but that the grace of God, or Baptism, should be given to all, and most especially unto infants.

Apud CYPRI-
AN. Epist. lix,
§. 2, 3, 4.

TERTULL.
de Baptismo,
c. 19.

As for the *time*, or season, at which Baptism was usually administered, we find it to have been restrained to the two solemn festivals of the year ; Easter and Whitsuntide : at Easter, in memory of Christ's death and resurrection, correspondent to which are the two parts of the Christian life, represented and shadowed out in Baptism, *dying* unto sin, and *rising* again unto newness of life ; and at Whitsuntide, in memory of the Holy Ghost's being shed upon the Apostles, the same, in some measure, being represented and conveyed in Baptism. It is to be observed, that these stated returns of the time of Baptism related only to persons in health : in other cases, such as sickness, or any pressing necessity, the time of Baptism was regulated by occasion and opportunity.

The *place* of Baptism was at first unlimited ; being some pond or lake, some spring or river, but always as near as possible to the place of public worship. Afterwards they had their *baptisteries*, or (as we call them) *founts*, built at first near the church, then in the church-porch, and at last in the church itself. There were many

many in those days, who were desirous to be baptised in the river Jordan, out of reverence to the place, where our Saviour himself had been baptised.

The person to be baptised, if an adult, was first examined by the Bishop, or officiating priest, who put some questions to him; as first, whether he abjured the devil and all his works; secondly, whether he gave a firm assent to all the articles of the Christian faith: to both which he answered in the affirmative. Concerning these baptismal questions, Dionysius Alexandrinus, in his letter to Xistus, Bishop of Rome, speaks of a certain scrupulous person in his church, who, being present at Baptism, was exceedingly troubled, when he heard the questions and answers of those who were baptised. If the person to be baptised was an infant, these interrogatories were answered by his *sponsors*, or *god-fathers*. Whether the use of *sponsors* was as old as the Apostles days, is uncertain: perhaps it was not, since Justin Martyr, speaking of the method and form of Baptism, says not a word of them.

TER TULLI
de Coron.
milit.

CYPRIAN,
Epist. vii. §. 5.

JUSTIN
MARTYR,
Apolog. 2.

Apud Euseb.
lib. vii. c. 9.

Apolog. 2.

After the questions and answers, followed *Exorcism*, the manner and end of which was this. The minister laid his hands on the person's head, and breathed in his face, implying thereby the driving away, or expelling, of the devil from him, and preparing him for Baptism, by which the good and holy Spirit was to be conferred upon him.

After exorcism, followed *Baptism* itself: and first the minister, by prayer, consecrated the water for that use. Tertullian says, *any waters may be applied to that use; but then God must be first invocated, and then the Holy Ghost presently comes down from heaven, and moves upon them, and sanctifies them.* The water being consecrated, the person was baptised in the name of the Father, and of the Son, and of the Holy Ghost; by which dedication of him to the blessed Trinity, the person (says Clemens Alexandrinus) is delivered from the corrupt Trinity, the devil, the world, and the flesh.

TER TULLI
de Baptismo.

JUSTIN
MARTYR,
Apolog. 2.

In performing the ceremony of Baptism, the usual custom was to immerse and dip the whole body. Thus St Barnabas, describing a baptised person, says; *We go down into the water full of sin and filth, but we ascend bearing fruit in our hearts.* And that all occasions of scandal and immodesty might be prevented in so sacred an action, the men and women were baptised in distinct apartments; the women having deaconesses to undress and dress them. Then followed the *unction*, by which (says St Cyril) was signified, that they were now cut off from the wild olive, and were ingrafted into Christ, the true olive-tree; or else to shew, that they were now to be champions for the Gospel, and were anointed thereto, as the old *Athletæ* were against their solemn games. With this anointing was joined the *Sign of the Cross*, made upon the forehead of the person baptised; which being done, he had a white garment given him, to denote his being washed from the defilements of sin, or in allusion to that of the Apostle; *as many as are baptised into Christ have put on Christ.* From this custom the feast of Pentecost, which was one of the annual seasons of Baptism, came to be called *Whit-sunday*, i. e. *White-sunday*. This garment was afterwards laid up in the church, that it might be an evidence against such persons as violated or denied that faith, which they had owned in Baptism. Of this we have a remarkable instance under the Arian persecution in Afric. Elpidophorus, a citizen of Carthage, had lived a long time in the communion of the church, but, apostatising afterwards to the Arians, became a most bitter and implacable persecutor of the orthodox. Among several, whom he sentenced to the rack, was one Miritas, a venerable old deacon, who, being ready to be put upon the rack, pulled out the white garment, with which Elpidophorus had been clothed at his Baptism, and, with tears in his eyes, thus addressed him before all the people. 'These, Elpidophorus, thou minister of error, these are the garments that shall accuse thee, when thou shalt appear before the majesty of the Great Judge; these are they, which girt thee, when thou camest pure out of the holy font; and these are they which shall bitterly pursue thee, when thou shalt be cast into the place of flames; because thou hast clothed thyself with cursing as with a garment, and hast cast off the sacred obligation of thy Baptism.'

Epist. Cathol.
§. 9.

CAVE's Pri-
mitive Chri-
tianity, P. I.
c. 10.

EPIPH. Hæ-
ref. 79.

AMBROSII,
de Sacr. lib. i.
c. 2.

Gal. iii, 27.

VICTOR
URIC. de
Persecut. Van-
dal. lib. iii.

But, though *immersion* was the usual practice, yet *sprinkling* was in some cases allowed, as in *Clinic-Baptism*, or the Baptism of such persons as lay sick in bed. It is true, this kind of Baptism was not esteemed so perfect and effectual as that by immersion or dipping; for which reason, in some churches, none were advanced to the order of the priesthood, who had been so baptised; an instance of which we have in Novatian, whose ordination was opposed by all the clergy upon that account;

Epist. Cornel.
ad Fabium
Antioch. apud
Euseb. lib. vi.
cap. 43.
Epist. lxxvi,
§. 9.
Apolog. 2.

though afterward, at the intreaties of the Bishop, they consented to it. Notwithstanding which general opinion, Cyprian, in a set discourse on this subject, declares, that he thought this Baptism to be as perfect and valid, as that performed more solemnly by immersion.

When Baptism was performed, the person baptised, according to Justin Martyr, *was received into the number of the faithful, who then sent up their public prayers to God, for all men, for themselves, and for those, who had been baptised.*

BINGHAM,
Orig. Eccles.
B. xi. Ch. 5.
§. 6, &c.
Const. Apost.
lib. viii, c. 32.

As the church granted Baptism to all persons duly qualified to receive it, so there were some whom she debarred from the benefits of this holy rite. The author of the *Apostolical Constitutions* mentions several. Such were panders, or procurers; whores; makers of images or idols; actors and stage-players; gladiators, charioteers, and gamesters; magicians, enchanter, astrologers, diviners, and wandering beggars. Concerning stage-players, the church seems to have considered them

TERTULLI.
de Spectac.
cap. 22.

in the very same light, as the ancient Heathens themselves did: for Tertullian observes, that they, who professed those arts, were branded with infamy, degraded, and denied many privileges, driven from the court, from pleading, from the order of knighthood, and all other honours in the Roman city and commonwealth. It has been a question, whether the *military life* disqualified a man for Baptism: but

Lib. viii. c. 32.

Luke iii, 14.

the contrary appears from the *Constitutions*, which admit *soldiers* to the Baptism of the church, on the same terms that St John Baptist admitted them to his; namely, that they should do violence to no man, accuse no one falsely, and be content with their wages. The state of *concubinage* is another case, which has been matter of

Lib. viii, c. 32.

doubt. The rule in the *Constitutions* concerning this matter is this: a concubine, that is a slave to an infidel, if she keep herself only to him, may be received to Baptism; but, if she commit fornication with others, she shall be rejected. The council of Toledo distinguishes between a man's having a wife and a concubine at the same time, and keeping a concubine only: the latter case it considers as no disqualification for the sacraments, and only insists, that a man be content to be joined to one woman only, whether wife or concubine, as he pleases.

Conc. Tolet. 1.
Can. 17.

BINGHAM,
Orig. Eccles.
B. x. Ch. 2.
§. 1.
EPIPH. Hæ-
ref. 40.
THEOD. Hæ-
ref. l. i. c. 11.
AUGUST. de
Hæref. c. 59.
PHILASTR.
de Hæref.

Though Baptism was esteemed by the church as a divine and heavenly institution, yet there wanted not sects, in the earliest ages, who either rejected it in whole or in part, or greatly corrupted it. The *Ascodrutæ* wholly rejected it, because they would admit of no external or corporeal symbols whatever. The Archontics, who imagined that the world was not created by the supreme God, but by certain *ἀρχόντες*, or powers, the chief of whom they called *Sabaoth*, rejected this whole rite, as a foreign institution, given by *Sabaoth*, the God of the Jews, whom they distinguished from the supreme God. The Selucians and Hermians rejected Baptism by water, on pretence that it was not the Baptism instituted by Christ; because St John Baptist, comparing his own Baptism with that of Christ, says, *I baptise you with water, but he that cometh after me shall baptise you with the Holy Ghost and with fire.* They thought that the souls of men consisted of fire and spirit, and therefore that a Baptism by fire was more suitable to their nature. Another sect, which rejected Water-baptism, were the Manichees, who looked upon it as of no efficacy towards salvation: but whether they admitted any other kind of Baptism, we are not told. The Paulicians, a branch of this heresy, maintained, that the *word* of the *Gospel* is Baptism, because our Lord said, *I am the living water.*

Matth. iii. 11.

Prædestinat.
Hæref. 40.

EUTHYM.
Panoplia, Par.
II. tit. 21.

Matth. iii. 11.

BINGHAM,
ubi supra.
§. 19, 20.

Though the ancient church considered Baptism as indispensably necessary to salvation, it was always with this restriction, provided it could be had: in extraordinary cases, wherein Baptism could not be had, though men were desirous of it, they made several exceptions in behalf of other things, which in such circumstances were thought sufficient to supply the want of it. The chief of these excepted cases was *martyrdom*, which usually goes by the name of *second Baptism*, or *Baptism in mens own blood*, in the writings of the ancients. This Baptism they suppose our Lord spoke of, when he said, *I have another Baptism to be baptised with*, alluding to his own future martyrdom on the cross. In the *Acts of the martyrdom of Perpetua*, there is mention of one Saturus, a catechumen, who, being thrown to a leopard, was, by the first bite of the wild beast, so bathed in blood, that the people, in derision of the Christian doctrine of martyrdom, cried out, *salvum lotum, salvum lotum*, baptised and saved, baptised and saved. But these exceptions, and allowances, were with respect to adult persons only, who could make some compensation, by acts of faith and repentance, for the want of the external ceremony of Baptism. But, as to infants, who died without Baptism, the case was thought more difficult, because

CYPRIAN.
Ep. lxiii. ad
Julian.

BINGHAM,
ubi supra,
§. 24.

they were destitute both of *the outward visible sign, and the inward spiritual grace of Baptism*. Upon which account they, who spoke the most favourably of their case, would only venture to assign them a middle state, neither in Heaven nor Hell.

GREG. NAZ.
Orat. 40.
S & V E R.
Catena in
Johan. iii.

For the rest, the rite of Baptism was esteemed as the most universal ABSOLUTION and grand indulgence of the ministry of the church; as conveying a general pardon of sin to every true member of Christ; and as the key of the sacraments, that opens the gate of the kingdom of Heaven.

BINGHAM,
ubi supra,
B. xix. c. i.
§. 9.

Baptism is defined, by the CHURCH OF ROME, to be 'a sacrament, instituted by our Saviour, to wash away original sin, and all those we may have committed; to communicate to mankind the spiritual regeneration, and the grace of Christ Jesus; and to unite them to him, as the living members to the head.'

ALET'S Ri-
tual.

When a child is to be baptised in that church, the persons, who bring it, wait for the priest at the door of the church, who comes thither in his surplice, and purple stole, attended by his clerks. He begins with questioning the god-fathers, whether they promise, in the child's name, to live and die in the true Catholic and Apostolic faith, and what name they would give the child. Then follows an exhortation to the sponsors; after which the priest, calling the child by its name, asks it as follows: *What dost thou demand of the church?* The god-father answers, *eternal life*. The priest goes on; *if you are desirous of obtaining eternal life, keep God's commandments, thou shalt love the Lord thy God, &c.* After which he breathes three times in the child's face, saying, *Come out of this child, thou evil spirit, and make room for the Holy Ghost*. This said, he makes the sign of the cross on the child's forehead and breast, saying, *Receive the sign of the cross, on thy forehead, and in thy heart*. Then, taking off his cap, he repeats a short prayer, and laying his hand gently on the child's head, repeats a second prayer: which ended, he blesses some salt, and, putting a little of it into the child's mouth, pronounces these words; *Receive the salt of wisdom*. All this is performed at the church door.

The priest, with the god-fathers and god-mothers, coming into the church, and advancing towards the font, repeat the Apostles-creed and the Lord's-prayer. Being come to the font, the priest exorcises the evil spirit again, and, taking a little of his own spittle, with the thumb of his right-hand, rubs it on the child's ears and nostrils, repeating, as he touches the right ear, the same word (*Ephatha, be thou opened*) which our Saviour made use of to the man born deaf and dumb. Lastly, they pull off its swaddling-cloaths, or strip it below the shoulders, during which the priest prepares the oils, &c.

The sponsors then hold the child directly over the font, observing to turn it due East and West: whereupon the priest asks the child, *whether he renounces the devil and all his works*; and, the god-father having answered in the affirmative, the priest anoints the child between the shoulders in the form of a cross. Then, taking some of the consecrated water, he pours part of it thrice on the child's head, at each perfusion calling on one of the persons of the holy Trinity. The priest concludes the ceremony of Baptism with an exhortation.

It is to be observed, that, in the naming the child, all profane names, such as those of the Heathens, and their gods, are never admitted; and that a priest is authorised to change the name of a child (though it be a Scripture name) who has been baptised by a Protestant minister. Benferade, we are told, had like to have had his Christian name, which was Isaac, changed, when the Bishop confirmed him, had he not prevented it by a jest: for, when they would have changed his name, and given him another, he asked them, *What they give him into the bargain*; which so pleased the Bishop, that he permitted him to retain his former name.

The Romish church allows midwives, in cases of danger, to baptise a child before it is come entirely out of its mother's womb: where it is to be observed, that some part of the body of the child must appear before it can be baptised, and that it is baptised on the part which first appears: if it be the head, it is not necessary to re-baptise the child: but if only a foot or hand appears, it is necessary to repeat Baptism. A still-born child, thus baptised, may be buried in consecrated ground. A monster, or creature, that has not the human form, must not be baptised: if it be doubtful whether it be a human creature, or not, it is baptised conditionally thus, *If thou art a man, I baptise thee, &c.*

Misson, Jour-
ney to Italy.

We shall add the singular circumstances observed at christnings by the Venetians. When a father has a child to be christened, he invites the godfathers; of whom the meanest plebeians have three, the wealthy twenty, and sometimes an hundred. The gossips all croud to church together, among whom the father chuses one to name the child. The gossips range themselves in a semi-circular form from the church-door to the font, and give the child from hand to hand, till it has passed thro' them all. The babe is carried to church on a velvet cushion, dressed like a doll in swathes of silk and fine lace.

RYCAUT'S
State of the
Greek church.

The GREEK CHURCH differs from the *Romish*, as to the rite of Baptism, chiefly, in performing it by *immersion*, or plunging the infant all over in the water, which the relations of the child take care to have warmed, and throw into it a collection of the most odoriferous flowers.

Article xxvii.

The CHURCH OF ENGLAND defines Baptism to be; 'not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened; but it is also a sign of regeneration, or new birth, whereby, as by an instrument, they, that receive Baptism rightly, are grafted into the church: the promises of the forgiveness of sin, of our adoption to be the sons of God, by the Holy Ghost, are visibly signed and sealed, faith is confirmed, and grace increased, by virtue of prayer to God.' She adds, that the Baptism of young children is in any wise to be retained in the church, as most agreeable with the institution of Christ.

See Office for
ministration
of public Bap-
tism.

In the *Rubrics* of her liturgy, she prescribes, that Baptism be administered only on sundays and holy-days, except in cases of necessity. She requires *sponsors* for infants; for every male child two godfathers and one godmother; and for every female two godmothers and one godfather. We find this provision made by a constitution of Edmond, Archbishop of Canterbury, A. D. 1236; and in a Synod held at Worcester, A. D. 1240. By the xxixth canon of our church, no parent is to be admitted to answer as godfather to his own child.

Bp. GIBSON'S
Codex, V. I.
P. 439.

The form of administering Baptism is too well known to require a particular account to be given of it. I shall only observe some of the more material differences between the form, as it stood in the first liturgy of king Edward, and that in our Common-Prayer Book at present. First, in that of king Edward, we meet with a form of *exorcism*, founded upon the like practice of the primitive church, which our reformers left out, when they took a review of the liturgy in the 5th and 6th of that king. It is as follows.

'Then let the priest, looking upon the children, say;

'I command thee, unclean spirit, in the name of the Father, and of the Son, and of the Holy Ghost, that thou come out, and depart from these infants, whom our Lord Jesus Christ hath vouchsafed to call to his holy Baptism, to be made members of his body, and of his holy congregation. Therefore, thou cursed spirit, remember thy sentence, remember thy judgment, remember the day to be at hand, wherein thou shalt burn in fire everlasting, prepared for thee and thy angels. And presume not hereafter to exercise any tyranny towards these infants, whom Christ hath bought with his precious blood, and by this his holy Baptism calleth to be of his flock.'

The form of consecrating the water did not make a part of the office, in king Edward's liturgy, as it does in the present, because the water in the font was changed, and consecrated, but once a month. The form likewise itself was something different from that we now use, and was introduced with a short prayer, that *'Jesus Christ, upon whom (when he was baptised) the Holy Ghost came down in the likeness of a dove, would send down the same Holy Spirit, to sanctify the fountain of Baptism;* which prayer was afterwards left out, at the second review.

By king Edward's first book, the minister is to dip the child in the water *thrice; first dipping the right side; secondly the left; the third time dipping the face toward the font.* This *trine immersion* was a very ancient practice in the Christian church, and used in honour of the *Holy Trinity*: tho' some later writers say, it was done to represent the death, burial, and resurrection, of Christ, together with his three days continuance in the grave. Afterwards, the Arians making an ill use of it, by persuading the people, that it was used to denote, that the three persons in the Trinity were three distinct substances, the Orthodox left it off, and used only *one single immersion*.

TERTULLIAN
adv. Prax.
c. 26.
GREG. NYSS.
de Bapt. Chri-
sti.
CYRILL.
Catech. My-
lag.

By

By the first Common-Prayer of King Edward, after the child was baptised, the godfathers and godmothers were to lay their hands upon it, and the minister was to put on him the *white vestment* commonly called the *Chrysome*, and to say: 'Take this white vesture, as a token of the innocency, which, by God's grace, in this holy sacrament of Baptism, is given unto thee; and for a sign, whereby thou art admonished, so long as thou livest, to give thy self to innocence of living, that, after this transitory life, thou mayest be partaker of the life everlasting. Amen.' As soon as he had pronounced these words, he was to *anoint* the infant on the head, saying, 'Almighty God, the father of our Lord Jesus Christ, who hath regenerated thee by water and the Holy Ghost, and hath given unto thee remission of all thy sins; he vouchsafe to anoint thee with the unction of his Holy Spirit, and bring thee to the inheritance of everlasting life. Amen.' This was manifestly done in imitation of the practice of the primitive church.

The custom of *sprinkling* children, instead of *dipping* them in the font, which at first was allowed, in case of the weakness, or sickness, of the infant, has so far prevailed, that *immersion* is at length quite excluded. What principally tended to confirm the practice of *affusion*, or *sprinkling*, was, that several of our English divines, flying into Germany and Switzerland, during the bloody reign of Queen Mary, and returning home when Queen Elizabeth came to the crown, brought back with them a great zeal for the Protestant churches beyond sea, where they had been sheltered and received; and, having observed, that, at Geneva, and some other places, Baptism was administered by sprinkling, they thought they could not do the church of England a greater piece of service than by introducing a practice dictated by so great an oracle as Calvin. This, together with the coldness of our northern climate, was what contributed to banish entirely the practice of dipping infants in the font.

CALVIN,
Instit. lib. iv.
c. 15.

Lay-baptism we find to have been permitted by both the Common-Prayer-Books of King Edward, and that of Queen Elizabeth, when an infant is in immediate danger of death, and a lawful minister cannot be had. This was founded upon the mistaken notion of the impossibility of salvation without the sacrament of Baptism: but afterwards, when they came to have clearer notions of the sacraments, it was unanimously resolved in a convocation, held in the year 1575, that even *private Baptism*, in a case of necessity, was only to be administered by a lawful minister.

Bp. GIBSON'S
Codex, Tit.
xviii. Vol. I.
ch. 9. p. 446.

It remains to be observed, that, by a provincial constitution, made in the year 1236, neither the *water*, nor the *vessel* containing it, which have been made use of in *private Baptism*, are afterwards to be applied to common uses: but, out of reverence to the sacrament, the water is to be poured into the fire, or else carried into the church, and put into the font; and the vessel to be burnt, or else appropriated to some use in the church. But no provision is made for the disposition of the water used in the font at church. In the Greek church, particular care is taken, that it be not thrown into the street like common water, but poured into a hollow place under the altar (called *θαλασσιδον* or *χωρεϊον*) where it is soaked into the earth, or finds a passage.

26th of Hen.
III.
Bp. GIBSON'S
Codex, Tit.
xviii. c. 2.
Vol. I.
p. 435.

Dr SMITH'S
Account of the
Gr. church,
p. 114.

Ecclesiastical history is full of the wonderful, and even miraculous, effects of Baptism. It had the virtue, we are told, to cure diseases; for the historian Socrates relates, under the year 409, that a paralytic Jew, being baptised, at Synnades, a town in Phrygia, no sooner came out of the font, than he found himself perfectly restored to health: which miracle converted several Pagans, but had no effect upon some Jews, who were present at the ceremony.

SOCR. Hist.
Eccl. c. 4.

Baptism likewise could convert a Heretic; of which we have a remarkable instance recorded by St Augustin. That holy man, having fallen into the Heresy of the Manicheans, had a friend, whom he had engaged in the same errors. This friend, being ill of a fever, and delirious, was baptised without his knowledge: upon which he presently grew better; and Augustin beginning to rally him upon the Baptism he had unknowingly received, the other intreated him to desist from such language, assuring him, that he found himself inspired with quite different sentiments from what he had entertained before his sickness.

Confess. lib.
iv.

But the most remarkable instance of the wonderful effects of Baptism, is that of a Pagan Player converted to Christianity merely by mimicking the Baptism of Christians: for the chronicle of Alexandria relates, that, at Heliopolis in Phœnicia, in the year 297, certain Players, to make a jest of the Christian mysteries, plunged

Chron.
Alex. p. 642.

one of their company, named Gelasius, in a large tub of water, and afterwards clothed him in a white garment: when, to their great surprise, Gelasius protested that he was, in earnest, become a Christian, and that he would die in the faith, because that, in descending into the water, he had seen something great and terrible. The people of Heliopolis, who were extremely attached to idolatry, were so enraged, that they stoned this Player, whose body was entered by his friends, and a chapel built in honour of him, near Heliopolis.

BINGHAM,
Antiq. Chr.
Ch. B. vii, ch.
7. §. 1. &c.
PAULIN.
Ep. xii. ad
Sever.
CYRILL.
Catech. My-
flag. i. n. 2.

BAPTISTERY. The place, in which the ceremony of Baptism is performed. In the ancient Christian church, it was one of the *Exedræ*, or buildings distinct from the church itself. So Paulinus, Bishop of Nola, speaking of the magnificence of his friend Severus, says, he built two churches, and a Baptistery between them both. It consisted of a *προαύλιον οἶκος*, a porch, or ante-room, where the persons to be baptised made their confession of faith, and an *ἐσώτερον οἶκος*, or inner-room, where the ceremony of baptism was performed. Thus it continued to the VI century, at which time the Baptisteries began to be taken into the church porch, and afterwards into the church itself.

CAVE, Prim.
Christ. Part. i.
c. 10.

The Baptisteries were very large, and capacious, because, the stated times of baptism returning but seldom, there were usually great multitudes to be baptised at the same time.

Some have confounded the *Baptistery*, or place of Baptism, with the *font*, in which the catechumen was plunged. But the Baptistery was, properly speaking, the whole house, or building, in which the font stood; which latter was only the fountain, or pool of water, in which the immersion was performed. See **BAPTISM** and **FONT**.

DURANT.
de Ritib. Ec-
cles. lib. i.
c. 19. n. 3.

Some learned men have observed, that antiently there was but one Baptistery, in a city, and that at the Bishop's church. Some remains of this antient custom are still to be observed in several great cities of Italy: for Durantus informs us, that, at Pisa, Bononia, Orvieto, Parma, and even at Florence itself, they have but one Baptistery, and font, for the whole city, at this day. In length of time, Baptisteries were set up in country parishes, with the special allowance however of the Bishop.

BAPTISTS. See **ANABAPTISTS**.

Relig. Cerem.
of all Nations,
Vol. V. p. 83.

BARATZ. [*Turk.*] **LETTERS PATENTS**, granted by the Turkish Emperors to the Greek Patriarch, Bishops, &c. for the exercise of their ecclesiastical functions. This *Baratz* gives the Bishops full power and authority to establish and depose the inferior clergy, and all other religious persons; to grant licences for marriages, and issue out divorces; to collect the revenues belonging to the churches; to receive the pious legacies bequeathed to them; in short, to enjoy all the privileges and advantages belonging to their high station: and all this (as it is expressed in the *Baratz* itself) *according to the vain and idle ceremonies of the Christians*.

Relig. Cerem.
of all Nations,
Vol. II. p. 10.

St BARBARA's DAY. A festival of the Romish church, celebrated on the seventh of March. There are many legendary stories concerning this saint. Among the rest, it is related, that her father, who was a Heathen, and had shut her up in a tower, lest her great beauty should expose her to temptation, finding by her discourses that she was a Christian, drew his sword in great indignation, intending to kill her: but, upon her prayers to God, a great stone, opening itself, received her into its cavity, and transported her to a mountain full of caves, where she thought to have hid herself, but was discovered by a shepherd, who was punished for it in a miraculous manner, he himself being changed into a marble statue, and all his sheep into locusts.

It is recorded likewise, that, at Gorcum, a town in Holland, one Henry Knoch's house being on fire, he himself with much difficulty escaped in his shirt; but remembering he had left some money in the house, he resolved to go back, and save it: but, before he could get at the place, where the money lay, the house fell upon his naked body; when, apprehending instant death, he addressed himself in prayer to St Barbara; who immediately appeared to him, quenched the fire, and led him out of the house, telling him, that his life would be prolonged till the next morning; saying which she vanished away. It happened as she had said, tho'

tho' Henry was so burnt, that scarce any flesh was left on his bones unconsumed, his eyes, heart, and tongue excepted, which remained untouched.

BARBELO. The name, which Simon Magus gave his wife, Helena, whom he had bought at Tyre, with the same money, (according to Tertullian) with which he would have purchased of the Apostles the gift of the Holy Ghost. The name, we are told, signifies *the daughter of Baal*: but why he gave her this name, is not so clear. What we know of the matter, is, that that Heresiarch used to call her his first intelligence, the mother of all things, and even the Holy Ghost. Sometimes he pretended she was the famous Helen of Troy; at other times he called her Minerva, and himself Jupiter.

I R E N. lib. i. c. 20.
T E R T U L L. de Anima. c. 34.
J U S T I N. Martyr. Apolog. 2.
E P I P H. Hæref. xxi. c. 3.

The Gnostics, who feigned eight Heavens, and in each a prince or ruling intelligence, had their *Barbelo*, or *Barbero* (probably borrowed from the Helena of Simon Magus) whom they placed in the eighth Heaven, and whom they called, sometimes the father, and sometimes the mother of the universe.

BARDESANITES. Christian Heretics of the II^d century; followers of Bardesanes, a Syrian, born at Edessa in Mesopotamia, who flourished about the year 172. Bardesanes, according to Eusebius, was thoroughly versed in the Chaldaic learning, and was for some time a strenuous asserter of the orthodox faith, but fell at last into the errors of Valentinus. Epiphanius elegantly compares him to a most beautiful ship, well loaden, which, sailing into port, is shipwrecked, and loses it's whole freight, together with the lives of those on board. But he did not embrace the Valentinian Heresy in all points; for he acknowledged the authority of both the Old and New Testament; nevertheless he more obstinately denied the resurrection of the dead, than Valentinus himself.

E U S E B. Præp. Evang. lib. vi. c. 9.
E P I P H. Hæref. 56.

The Bardesanites deviated from the Catholic church in three points. I. They held the Devil to be a self-existent, independent, being. II. They taught that Jesus Christ was not born of a woman, but brought his body with him from Heaven. III. They denied the resurrection of the body.

A p u d O r i g. Dial. contra Marcion. §. 3.

BARLAAMITES. Christian Heretics of the XIVth century, followers of Barlaam, by birth a Neapolitan, and a Monk of the order of St Basil. He went over from the Latin to the Greek church; and, coming to Thessalonica, inveighed strongly against the manners of the Greek Monks; but, being found by them to hold some things not strictly orthodox, he repaired to Constantinople, and accused the Monks of Heresy to the Patriarch John. The Monks retorted the accusation of Heresy on Barlaam, and employed Gregory Palamas to defend their cause. A synod was convened in the year 1337; at which Barlaam and Palamas appeared. Palamas asserted, that the light, which surrounded Christ on mount Tabor, was an uncreated light, and co-eternal with God. Barlaam on the other side contended, that it was neither the divine essence itself, nor flowed from the divine essence. The synod came to no decision of the matter, but silenced both Barlaam and Palamas. At last the faction of the Monks and Palamas prevailed, and Barlaam, who had withdrawn privately from Constantinople, was condemned, and excommunicated.

C A V E, Hist. Literar. Sac. Wicklivia num.

St BARNABAS'S DAY. A Christian festival, celebrated on the eleventh of June. St Barnabas was born at Cyprus, and descended of the tribe of Levi, whose Jewish ancestors are thought to have retired thither, to secure themselves from violence, during the troublesome times in Judea. His proper name was *JOSES*; to which, after his conversion to Christianity, the Apostles added that of *BARNABAS*, signifying either *the son of prophecy*, or *the son of consolation*; the first respecting his eminent *prophetic gifts*; the other his *great charity* in selling his estate for the comfort and relief of the poor Christians. He was educated at Jerusalem, under the great Jewish Doctor Gamaliel; which might probably lay the foundation of that intimate friendship, which was afterwards contracted between this Apostle, and St Paul. The time of his conversion is uncertain; but he is generally esteemed one of the seventy Disciples, chosen by our Saviour himself.

A c t s. vi. 24.
I b i d. iv. 37.

E U S E B. lib. i. cap. 12.

St Barnabas

- St Barnabas was the person, who introduced St Paul to the Christians at Jerusalem, and assured them of the reality of his conversion. He was sent to Antioch, to settle the new Christian church, planted in that city; where finding the work too great for a single hand, he went to Tarsus, and engaged St Paul to assist him. It was at this time, and in the city of Antioch, that the followers of Jesus Christ began to be called CHRISTIANS. He was employed likewise, together with St Paul, in carrying a charitable contribution from the Christians at Antioch, to relieve their brethren in Judea, who were reduced to great necessities by a severe famine, which raged in that country. He was set apart, together with St Paul, by a particular designation of the Holy Ghost, for the conversion of the Gentile world: in consequence of which, he, with his fellow-Apostle, preached in Cyprus, his native country; where, at Paphos (a city remarkable for the worship of Venus,) they converted the governor Sergius Paulus. From thence they sailed to Perga in Pamphylia, and, after three years travelling, and preaching the Gospel to several cities, they returned to Antioch.
- At Lystra, a city of Lycaonia, the inhabitants took St Barnabas for Jupiter their sovereign deity; probably from the gravity and comeliness of his person, as well as his actions and demeanor. At Antioch, St Paul and St Barnabas had a contest, which ended in their separation: but what followed it, with respect to St Barnabas, is not related in the *Acts of the Apostles*. Some say, he went into Italy, and founded a church at Milan. At Salamis, we are told, he suffered martyrdom; whither some Jews, being come out of Syria, set upon him, as he was disputing in the synagogue, and stoned him to death. He was buried, by his kinsman Mark, whom he had taken with him, in a cave near that city. The remains of his body are said to have been discovered in the reign of the Emperor Zeno, together with a copy of St Matthew's Gospel, written with his own hand, and lying on his breast.

St BARNABAS'S EPISTLE. St Barnabas, according to St Jerom, wrote a Letter full of edification for the church. It is frequently cited by St Clement of Alexandria, and Origen. Eusebius, and St Jerom, reckon it among the *apocryphal* or *uncanonical* writings; but neither of them deny, that it belongs to St Barnabas. Some think, that so great an Apostle could not be author of a work so full of forced allegories, extravagant and unwarrantable explications of Scripture, together with stories concerning beasts, and such like conceits, as make up the first part of this epistle. It is uncertain, to whom this epistle was addressed, because we have not the superscription: but it seems to have been written to the *Converted Jews*, who were too zealously addicted to the observance of the Law of Moses. It is divided into two parts. In the first, he shews the unprofitableness of the old law, and the necessity of the incarnation and death of Jesus Christ. He cites, and explains allegorically, several passages relating to the ceremonies and precepts of the law of Moses, applying them to Jesus Christ, and his law. The second part is a moral instruction, handled under the notion of two *ways*, the one of *light*, the other of *darkness*; the one under the conduct of the Angels of God, the other under the guidance of the Angels of Satan. The *way of light* is a Summary of what a Christian is to do, in order to obtain eternal happiness; and the *way of darkness* is a representation of those particular sins, which exclude men from the kingdom of God.

This epistle was first published in Greek, from a copy of Father Hugh Menard, a Benedictin Monk. An antient version of it was found in a manuscript of the Abbey of Corbey, near a thousand years old. Vossius published it, in the year 1656, together with the epistles of St Ignatius.

St. BARNABAS'S GOSPEL. An apocryphal work, ascribed to St Barnabas the Apostle, wherein the history of Jesus Christ is related in a manner very different from the account given us by the four Evangelists. The Mohammedans have this Gospel in Arabic, and it corresponds very well with those traditions, which Mohammed followed in his Koran. It was, probably, a forgery of some nominal Christians, and afterwards altered and interpolated by the Mohammedans, the better to serve their purpose.

In this Gospel, it is related, that, the moment the Jews would have apprehended Jesus, in the garden, he was snatched up into the third Heaven, by the ministry of

of four Angels, Gabriel, Michael, Raphael, and Uriel ; that he will not die till the end of the world ; and that Judas was crucified in his stead, God having permitted the traitor to appear like his master, in the eyes of the Jews. It adds, that this resemblance was so great, that it deceived the Virgin Mary, and the Apostles themselves ; but that Jesus Christ obtained leave of God to go and comfort them : upon which occasion Barnabas asked him, why God had suffered the mother and disciples of so holy a prophet to believe, even for one moment, that he had died in so ignominious a manner ; to which question Jesus returned this answer. ‘ O Barnabas, every sin, how small soever, is punished by God with great torment, because God is offended at sin. My mother therefore, and my faithful disciples, having loved me with a mixture of earthly love, it has pleased the just God to punish them with present grief, that they may not be punished for it hereafter in the pains of Hell. As for me, tho’ I have my self been blameless in the world, yet other men having called me God, and the Son of God ; therefore, that I may not be mocked by devils at the day of judgment, God has suffered me to be mocked in this world by men, in the person of Judas : and this mocking is still to continue, till the coming of Mohammed, the messenger of God, who will undeceive every one, who shall believe in the law of God.

See Menagi-
ana, Tom.
IV. p. 326.

BARNABITES. A Religious order, founded, in the XVth century, by three Italian gentlemen, who had been instructed by a famous preacher called *Scraphin*, who advised them to read St Paul’s Epistles carefully ; whence they were called *clerks of St Paul* ; and *Barnabites*, because they performed their first exercises in a church of St Barnabas at Milan. Their institution was approved by Clement VII, in 1533. They were called into France, in the reign of Henry IV, to be employed in the *Mission of Bearne*.

Du PIN,
Ch. Hist.
Cent. XVI.
ch. 23.

St BARTHOLOMEW’S DAY. A festival of the Christian church, celebrated on the 24th of August. St Bartholomew was one of the *twelve* Apostles, and is esteemed to be the same as Nathanael, one of the first disciples, that came to Christ. The reason of this opinion is, because, as St John never mentions Bartholomew in the number of the Apostles, so the other Evangelists never mention Nathanael ; and as, in St John, Philip and Nathanael are joined together in their coming to Christ, so, in the rest of the Evangelists, Philip and Bartholomew are constantly put together. What renders this still more probable, is, that Nathanael is particularly mentioned among the Apostles, to whom our Lord appeared at the sea of Tiberias, after his resurrection, where were present Simon Peter, Thomas, and Nathanael of Cana in Galilee, and the two sons of Zebedee ; and two other of his disciples, who were probably Andrew and Philip.

Matth. x. 3.

Joh. i. 47.

Joh. xxi. 1, 2.

As St Peter was called *Bar-Jonab*, i. e. the son of *Jonab*, so Nathanael might be styled Bartholomew, or *Bar-tolmai*, i. e. the son of *Tolmai* : whence some have taken occasion to derive his pedigree from the *Ptolemies* of Egypt, but upon no better foundation than a similitude of names. Our Saviour himself has drawn his character in that fine eulogium ; *behold an Israelite indeed, in whom is no guile !*

Joh. i. 47.

It is thought this Apostle travelled as far as India, to propagate the Gospel ; for Eusebius relates, that a famous Philosopher and Christian, named Pantenus, desiring to imitate the apostolical zeal in propagating the faith, and travelling for that purpose as far as India, found there, among those, who yet retained the knowledge of Christ, the Gospel of St Matthew, written in Hebrew ; left there, as the tradition asserts, by St Bartholomew, one of the twelve Apostles, when he preached the Gospel in that country. From thence he returned to the more northern and western parts of Asia, and preached to the people of Hierapolis ; then in Lycaonia ; and lastly at Albania, a city upon the Caspian Sea ; where his endeavours to reclaim the people from idolatry were crowned with martyrdom, he being (according to some writers) fled alive, and crucified with his head downwards.

EUSEBIUS,
Hist. Eccles.
lib. v. cap. 10.

There is mention made of a **GOSPEL** of St Bartholomew, in the preface to Origen’s Homilies on St Luke, and in the preface to St Jerom’s Commentary on St Matthew : but it is generally looked upon as spurious, and is placed by Pope Gelasius among the apocryphal books.

Du PIN,
Cat. of Scr.
Tom. II.
Ch. 6

Relacione del
Princip. &
Stat. della
Relig. de Fr.
di S. Basil. &c.
BONANNI,
Catalog. Ord.
Relig.

BARTHOLOMITES. A Religious order, founded at Genoa in the year 1307. In 1296, the Sultan of Egypt, coming into Armenia, committed great cruelties in that country, and particularly persecuted the Monks of St Basil, settled at Monte-Negro, many of whom suffered martyrdom, and others escaped it by flight. Some of the latter, flying into Europe, came to Genoa, under the conduct of one Father Martin, They were well received, and offered a settlement in that city. One Albert Purpureio declared himself founder of their new monastery, and Porchete, Archbishop of Genoa, laid the first stone of the church, which was built in honour of the holy Virgin and St Bartholomew, and the foundation laid in 1308.

They obtained a second establishment, in 1318, at Parma; another at Sienna; and others at Pisa, Florence, Civita-Vecchia, Rome, Forli, Faenza, and Ancona. After the death of Father Martin, whom they obeyed as their general, many alterations crept into this order. They changed their habit into that of the order of St Dominic, and celebrated Mass after the manner of the Dominicans; and they quitted the rule of St Basil, to follow that of St Augustin; which was confirmed to them by Pope Innocent VI in 1536.

This order afterwards dwindled considerably; till, in 1650, Pope Innocent X, seeing that there were scarce more than forty Bartholomites left, and those dispersed in four or five houses; that they could not well agree together, and that they led a very irregular life; entirely suppressed this order, giving them leave to pass into any other, and assigning to each Monk forty crowns out of their effects, which were confiscated.

In the church of the monastery of this order, at Genoa, is preserved the image, which it is pretended Jesus Christ sent to king Abgarus; an history of which image is given by Augustin Calcagnini, Historiographer of Genoa.

CLEM. A-
LEXANDR.
Pædag.
Ch. 10.
CYPRIAN. de
Testimon. ad
Quirinum,
lib. ii.

BARUCH (THE PROPHECY OF). One of the apocryphal books, subjoined to the Canon of the Old Testament. Baruch was the son of Neriah, who was the disciple and amanuensis of the prophet Jeremiah. It has been reckoned part of Jeremiah's prophecy, and is often cited by the ancient Fathers as such. Josephus tells us, Baruch was descended of a noble family; and it is said, in the book itself, that he wrote this prophecy at Babylon; but at what time is uncertain.

Pref. to the
book of Ba-
ruch.

The subject of it is, an epistle sent, or feigned to be sent, by King Jehoiakim, and the Jews in captivity with him at Babylon, to their brethren the Jews, who were left behind in the land of Judea, and in Jerusalem: there is prefixed an historical Preface, which relates, that Baruch, being then at Babylon, did, by the appointment of the King and the Jews, and in their name, draw up this epistle, and afterwards read it to them for their approbation: after which it was sent to Jerusalem, with a collection of money, to Joachim the high-priest, the son of Hilkiah, the son of Shallum, and to the priests, and to all the people, to buy therewith burnt-offerings, and sin-offerings, and incense, &c.

HIERON.
in Prefat. ad
Jerem.

It is difficult to determine in what language this prophecy was originally written. There are extant three copies of it; one in Greek, the other two in Syriac; but which of these, or whether any one of them, be the original, is uncertain.

The Jews rejected this book, because it did not appear to have been written in Hebrew; nor is it in the catalogue of sacred books, given us by Origen, Hilary, Rufinus, and others. But in the council of Laodicea, in St Cyril, Epiphanius, and Athanasius, it is joined with the prophecy of Jeremiah.

THELLER.
Hist. Eccles.
Tom. IX.
St. Basil,
Art. 21.
Hist. des Ord.
Relig. T. I.
Ch. 18.

BASILIAN MONKS. Religious of the order of St Basil. That saint, who flourished about the middle of the IVth century, having retired into a desert, in the province of Pontus, founded a monastery for the convenience of himself and his numerous followers: and for the better regulation of this new society, he drew up in writing the orders and rules he would have them follow. These rules are of two sorts; the one longer, to the number of five hundred and five; the other shorter to the number of three hundred and thirteen. This new order soon spread all over the East; nor was it long before it passed into the West. The rule of St Basil was approved by Pope Liberius, the same year in which it was written and published; and afterwards by several other Popes; and, in these

A. D. 363.

last ages, by Gregory XIII, who approved the Abridgment made of it by Cardinal Bessarion, in the pontificate of Eugenius IV.

Some authors, among whom is Barboza, pretend, that St Basil, before he died, saw himself the spiritual father of more than ninety thousand Monks, in the East only. But this order, which flourished so greatly for more than three centuries, was afterwards considerably diminished by Heresy, Schism, and a change of empire. The greatest storm it felt, was in the reign of Constantine Copronymus; who persecuted the Monks of St Basil, imprisoning some, and banishing others; inasmuch that the monasteries were abandoned and spoiled of all their goods. A. D. 741.

The Historians of this order tells us, that it has produced eighteen hundred and five Bishops, beatified or acknowledged as saints; three thousand and ten Abbots; eleven thousand eight hundred and five Martyrs; and an infinite number of Confessors and Virgins. They likewise place among the Religious of the order of St Basil fourteen Popes, some Cardinals, and a very great number of Patriarchs, Archbishops, and Bishops. This order likewise boasts of several Emperors and Empresses, Kings and Queens, Princes and Princesses, who have embraced its rule.

The rule of St Basil, was in so great esteem, that Rufinus, who lived at that time, abridged and translated it into Latin; and both the original and version are still extant. St Basil in composing his rule, seems to have followed some more ancient; for, writing to a Religious concerning a novice, he desires that he would form him according to the maxims of the ancient fathers, and what they have left us in writing. TILLEM. ubi supra. art. 22. BASIL Ep. 383.

The order of St Basil is very ancient in the West, especially in Italy, where it had formerly a great number of monasteries, there being above five hundred in the kingdom of Naples alone. But of this great number there remain at present but twenty two abbeys in Sicily, thirteen in the kingdom of Naples, and some few in the Ecclesiastical State. In the year 1573, Pope Gregory XIII, at the prayer of Cardinal Sirlet, who was then protector of this order, endeavoured to restore it to its primitive institution. He united in one body all the monasteries of St Basil, in Italy, Spain, and other countries; and granted them privileges, which were confirmed by Clement VIII, and Paul V. Hist. des Ord. Relig. T. 1. Ch. 24.

The Basilian Monks of Sicily, Calabria, and Rome, follow the Greek rite; but conform in many things to the Latin church, consecrating in unleavened bread, using the same sacerdotal ornaments, and adding in the Creed, *qui ex patre filioque procedit*, which the other Greeks do not. Their general chapter is held once in six years, and their provincial every three years. They have likewise an annual visitation, for the election of Abbots, Priors, and other officers, the admission of novices, and all affairs relating to the order in general.

The most celebrated monastery of this order was the Archimandrite of St Saviour of Messina in Sicily. It was founded by Roger, Earl of Calabria, who, coming with a considerable army to succour, the town of Messina, was so touched with the first object that presented itself to him, which was twelve Christians hung up by the Barbarians, that he made a vow to build a monastery in that place, that the Monks might pray for the repose of the souls of those Christians, who had died by the hands of the Infidels: which vow he soon after put in execution. The monastery of St Saviour had more than forty Abbeys depending on it, the most part of which are no longer possessed by the Religious of this order. Nor does the ancient monastery itself any longer subsist; for, being situated at the entrance of the port, and that being a proper place for the building a fort, the Emperor Charles V assigned the Religious a spot of ground about a mile distant from the town, where they built a splendid monastery and a Church, which, for grandeur and ornaments, surpasses all others in that kingdom. A. D. 1157.

As to their observances, the Italian Monks of St Basil fast every Friday in the year: they eat meat but three times a week, and then but once a day. They work all together at certain hours of the day. They hold a chapter every Saturday, at which they acknowledge their faults before their superior. Their habit is nearly like that of the Benedictines, and they wear a small beard like the fathers of the Mission.

Hist. des Ord.
Relig. T. 1.
Ch. 25.

The order of St Basil flourished in Spain from the beginning of it's institution; but it became out of repute in that kingdom, after that the rule of St Benedict was known there, and that the Moors had possessed themselves of a great part of that country. It began to revive in the province of Andaloufia, in the pontificate of Paul IV; when some persons retiring into the solitudes of Oviedo, in the diocese of Jaen, the Bishop ordered them to follow the rule of St Basil: which was confirmed by a Bull of Pope Pius IV, A. D. 1561. From that time the order began to raise it's head in Spain.

The Spanish Monks of St Basil are under the jurisdiction of the General of the order in Italy. They have a Vicar-General, who is elected by the two provinces, and confirmed by the General. They officiate according to the Latin rite. Each province holds a provincial chapter every three years. The office of Superior in each monastery lasts but three years. They have in each province two colleges of Divinity and Philosophy, and two of Humanity. They fast every Friday in the year, and on the eves of the feast of the holy Virgin and St Basil. They work in common two days in the week. In the summer, they rise at midnight to say matins, and in winter at three o'clock in the morning: and they have one hour for mental prayer after the *Prime*, and one hour after the *Compline*. Their habit consists of a gown and scapulary of black serge, and a very large capuce.

Hist. des Ord.
Relig. T. 1.
Ch. 25.

About the year 1557, F. Matthieu della Fuente introduced a reform into this order. Retiring with some companions to the mountains of Sierra di Morena, in the province of Andaloufia, he built an hermitage in a place called Tardon, in the diocese of Corduba, and afterwards, his disciples increasing, a second at Valle-de-Guillos in the diocese of Seville. Pope Pius IV, who had resolved not to approve any new Religious order, obliged his followers of F. Matthieu to unite themselves to some order already established: upon which they chose that of St Basil; whose rule they followed with the utmost strictness, and observed the severities of a monastic life more rigorously than the other monasteries of the order. Pope Clement VIII gave them *Constitutions*, which are inserted in his brief of the twenty-third of September, 1603. These constitutions contain ten chapters, and prescribe, among other things, that there shall not be fewer than twenty-four Religious in each monastery, the majority of whom shall be lay-brothers; that the ecclesiastics among them shall be exempt from work all the morning; that the Monks shall employ themselves, in the house, in making linen-cloth, and, without doors, in getting in grain, wine, honey, oil, and other fruits; and that their habit shall be a vest of coarse cloth of a darkish colour, with a scapulary and sharp-pointed capuce. The constitutions likewise forbid them to ask alms, to hear the confessions of seculars, to preach out of their churches, to have schools of Philosophy, Divinity, and other sciences, and to send those of their order to study in the universities. Their monasteries must not be nearer to towns and villages than two miles.

BINGHAM,
Antiq. Chr.
Ch. B. viii,
Ch. 1. §. 5.

BASILICÆ [*Gr.*] A name given to some churches of the primitive Christians. It frequently occurs in the writers of the IVth and Vth centuries, but is scarce to be met with in any Christian authors before that time. *Basilicæ*, among the Romans, were the public halls, or courts of judicature, and other buildings of public use, as exchanges for Merchants, &c. Upon the conversion of Constantine, many of these were given to the church; and were from that time made use of as places of public worship.

CAVI, Hist.
Liter. Sac.
Gnosticum.

BASILIDIANS. Christian Heretics in the II^d century; followers of Basilides, the disciple of Menander; who propagated his Heresy chiefly in Egypt. Basilides flourished about the year 112, and was greatly addicted to Magic. The particulars, in which his Heresy consisted, were chiefly these. In the creation of things he admitted a certain successive scale, in which each Being created the following, being itself created by the preceding; and consequently that but one Being owed it's existence, to God. Farther he taught immediately that there were cccxv Heavens between the earth and the Empyrean; and that each of these Heavens had a moving and creating Angel assigned to it, which Angel was itself created by the Angel immediately above it. Hence came the celebrated word ΑΒΡΑΞΑΣ or ΑΒΡΑΣΑΞ, ἡ ὑπερανὸ τέτων δύραμις καὶ ἀρχὴ (according to Epiphanius) the

ΕΠΙΦΑΝ.
Heres. xxiv,
n. 7.

Supreme God of Basilides, so called because the letters of the word *Abraxas* make up the number CCCLXV. See ABRAXAS.

Basilides taught farther, that Christ did not really suffer upon the Cross, but that Simon, the Cyrenean, was substituted in his room: that the promiscuous copulation of men and women is lawful: that a Christian may renounce the faith to avoid martyrdom: that the soul alone is to be saved, and the body never to rise from it's state of corruption. Lastly, he enjoined his disciples a five years silence, after the manner of the Pythagoreans.

AGRI P.
Castor. ap.
Euseb. lib. iv.
c. 7.

The Basilidians were remarkable for the use of amulets, or charms, being gems, or medals, on which was generally inscribed the word *Abraxas*. There are great numbers of these gems preserved, which were, doubtless, distributed among those of this sect, upon supposition of some secret virtue in them. Father Montfaucon tells us, there are more than threescore in his abbey. He has distributed them into VII classes. The first class exhibits the body and arms of a man, with the head of a *Cock*, and the legs terminating in serpents. The name *Jao* (which is the same as *Jehovah*) very often occurs on these gems. The *Cock* is a symbol of the Sun; and it is observable, that all the *Abraxas*, or *Basilidian charms*, have some relation to the Sun, or it's operations. The second class of *Abraxas* exhibits the form of *Lions*; sometimes a *Lion* entire; at other times men with *Lions* heads; and sometimes the body of a *Serpent* with the head of a *Lion*: alluding perhaps to what is said in Scripture, that *the Lion of the tribe of Judah hath prevailed*; which is interpreted of Jesus Christ. In most of them the *Lion's* head is radiated, which shews it to be symbolical of the Sun. The third class are marked either with the figure, or name of *Serapis*. The fourth class are inscribed with the representation of *Anubis*; and some with that of a *Beetle*, which the Egyptians worshipped as an image of the Sun. *Sphinxes* and *Apes* occur likewise in this class. A fifth class of *Abraxas* is made up of figures, in a human form; some of which are men, or deities, without wings; others have two, four, or six wings. The sixth class consists of inscriptions without figures: one of which is as follows. ΙΑΩ, ΑΒΡΑCΑC, ΑΔΩΝΑΙ, ΑΓΙΟΝ ΟΝΟΜΑ, ΔΕΞΙΑΙ ΔΙΝΑΜΕΙC, ΦΥΛΑΞΑΙΕ ΟΥΕΒΙΑΝ ΠΑΥΛΕΙΝΑΝ ΑΠΟ ΠΑΝΤΟC ΚΑΚΟΥ ΔΑΙΜΟΝΟC. In English, *Jao, Abraxas, Adonai, holy name, propitious powers, preserve Vibia Paulina from every evil Daemon*. The seventh class exhibits several monstrous figures; as a man's head, out of which issue seven serpents. On some of them are the twelve signs of the Zodiac. From all which representations may be collected the monstrous jumble of Paganism and Christianity, invented by these Heretics.

MONT F.
Antiq. Tom.
II. P. ii. B. 3.
Ch. 6.

Rev. v. 5.

St Epiphanius says, this Heresy subsisted still in his time. St Jerom says the same, and adds, that it had made it's way as far as into Spain. It prevailed so much in that province, that that Father greatly extols Lacinius, because he was not born down with the torrent.

EPIPH. Hæ-
ref. xxiv. c. 1.
HIERON.
in Vigilant.
c. 2.

BATH-COL. [*Hebr.*] *The daughter of a voice*. After the death of Malachi, the spirit of prophecy ceasing among the Jews, they pretended to a new kind of revelation, which they called *Bath-col*, the daughter of a voice, because it succeeded the *oracular voice*, delivered from the Mercy-seat, when they consulted God by Urim and Thummim. They pretended, that it was a voice from Heaven; and some tell us, it was attended with a clap of thunder. To give an instance, out of the Talmud, of this kind of oracle: Rabbi Jochanan, and Rabbi Simeon Ben Lachish, desiring to see the face of Rabbi Samuel, a Babylonish Doctor, said, let us follow the hearing of *Bath-col*. Travelling therefore near a school, they heard the voice of a boy, reading these words out of the first book of Samuel, *And Samuel died*. From hence they inferred, that their friend Samuel was dead; and accordingly so it happened; for Samuel of Babylon was just then dead.

TALMUD.
Bab. in Tract.
Sanhedr. fol.
11.

In Shabbath:
fol. 8. col. 3.

From hence it appears, that the *Bath-col* was a phantastical way of divination, invented by the Jews themselves, not unlike the *Sortes Virgilianæ* of the Heathens. For as, with them, the first words they happened to dip into, in the works of that poet, were a kind of oracle, whereby they predicted future events; so, with the Jews, when they appealed to *Bath-col*, the first words they heard from any one's mouth were looked upon as a voice from Heaven, directing them in the matter they enquired about.

DU CANGE,
Glossar. in
SORTES.

AUGUST.
Ep. 109.

Du CANGE,
ubi supra.

HENR.
KNIGHTON, de
Event. Angliæ.
WHARTON
Anglia Sacra.

The Christians were not quite free from this superstition, making the same use of the book of the Scriptures, as the Pagans did of the works of Virgil. It was practised by Heraclius, Emperor of the East, in the beginning of the VIIth century: for, being at war with Chosroes, King of Persia, and in doubt, after a successful campaign, where to take up his winter quarters, he consulted the book of the Scriptures in this way of divination, and was determined thereby. In France, it was the practice, for several ages, to use this kind of divination at the consecration of a Bishop, in order to discover his life, manners, and future behaviour. This usage came into England with the Norman conquest; for we are told, that, at the consecration of William, the second Norman Bishop of the diocese of Norwich, the words, which first occurred, on dipping into the Bible, were, *not this man, but Barabbas*: soon after which, William died, and Herbert de Lozinga, chief Simony-broker to King William Rufus, succeeded him; at whose consecration, the words, at which the Bible opened, were the same, which Jesus spoke to Judas the traitor; *friend, wherefore art thou come?* This circumstance so affected Herbert, that it brought him to a thorough repentance of his crime; in expiation of which he built the cathedral church of Norwich, the first stone of which he laid in the year 1096.

D' HERBELLOT, Bibl.
Orient.

BAZEN D. The most authentic book of the Zoroastrian religion, and which the adorers of fire believe to have been composed by Zoroaster himself.

BEATIFICATION. An act, by which the Pope declares a person *beatified*, or *blest*, after his death. It is the first step towards *Canonization*, or raising any one to the honour and dignity of a *saint*. See CANONIZATION.

CIAPPONI,
Acta Beatif.
&c.

No person can be beatified till fifty years after his, or her death. All certificates or attestations of virtues and miracles, the necessary qualifications for sainthood, are examined by the *congregation of rites*. This examination often continues for several years; after which his holiness decrees the *Beatification*. The corpse and relics of the future saint are from thenceforth exposed to the veneration of all good Christians; his images are crowned with rays, and a particular office is set apart for him; but his body and relics are not carried in procession: indulgences likewise, and remission of sins, are granted on the day of his *Beatification*; which, tho' not so pompous as that of *Canonization*, is however very splendid.

RICAUT'S
History of the
Ottoman Empire.

BECTASCHITES. A sect of Monks, amongst the Turks, whose founder was Bectasch, preacher to the army of Amurath the first, when he conquered the Despot of Servia. This prince being stabbed by a Croatian, Bectasch, who was very near him, would not make his escape, but prepared himself for death. In this resolution, he took a white habit with long sleeves, and made his disciples kiss them, recommending to them the observation of his rule. From thence, they say, proceeds the custom of kissing the Grand Signor's sleeve. The Religious of this order wear white caps, with turbans of wool, twisted like a rope. They are also clothed in white. The Janizaries of the Porte make profession of this religion; and their Historians relate, that Bectasch, as he died, cut off one of the sleeves of his gown, and put it upon the head of a Monk of his order, so as that one of the ends hung behind upon his shoulders, saying, *ye shall be henceforward Janizaries*, to wit, *a new soldiery*; for which reason the Janizaries wear caps, which hang behind them in the form of a sleeve; which caps they call *Ketché*, or *Zercole*.

RICAUT.
Ibid.

It is also the name of another Mohammedan sect, whose protector was *Bectas*, Aga or General of the Janizaries, in the reign of Mohammed IV, who was deposed in 1687: but, since the death of Bectas, they have had no great credit, and appear not so much as before. The vulgar call them *Mum sconderen*. i. e. *those who put out the candle*. This sect holds it to be unlawful to ascribe attributes to God, because he is a simple uncompounded Being. They have no regard to proximity of blood, or degrees of kindred, but commit without scruple all manner of incests, even the fathers with their daughters, and the mothers with their sons.

BEELESEMEN. The chief of the ancient Phœnician Deities. Sanchoniatho, in his Phœnician history, relates, that *Genus* and *Genea*, the second generation, descended from *Protogonus* and *Æon*, dwelt in Phœnicia : but when great droughts came, they stretched forth their hands towards the Sun, whom they thought the only God and Lord of Heaven, calling him *Beelfemen*, which, in the Phœnician language, is *Lord of Heaven*. See **B A A L**.

BEGUARDS or **BEGGHARDS.** Religious of the third order of St Francis in Flanders. They were established at Antwerp in the year 1228, and took St Begghe for their patroness, whence they had their name. From their first institution they employed themselves in making linnen cloth, each supporting himself by his own labour, and united only by the bonds of charity, without having any particular rule. But, when Pope Nicolas IV had confirmed That of the third order of St Francis, in 1289, they embraced it the year following. They were greatly favoured by the Dukes of Brabant, particularly John II and John III, who exempted them from all contributions and taxes. In the year 1425, they began to live in common, and made solemn vows in 1467, after having taken the habit of the Terciaries (or Religious of the third order of St Francis) of Liege. At last, in 1472, they became subject to the General of the congregation of Zepperen in the diocese of Liege, to which they were united by Pope Sixtus IV. As the convent of Antwerp is since become very considerable, the name of *Beguards* has been given to all the other Religious of the same congregation.

Hist. des Ord.
Relig. T. VII.
Ch. 33.

In 1621, Gregory IV united this congregation to that of Lombardy : but this union did not take place till the pontificate of Innocent X, An. 1650. That Pope, having suppressed the General of the congregation of Zepperen, all the convents of the third order of St Francis, in the dioceses of Liege, Malines, and Antwerp, were submitted to the visitation, jurisdiction, and correction, of the General of Italy, and erected into a province, under the title of *the province of Flanders*. This province has at present ten or twelve convents, the principal of which are those of Antwerp, Brussels, Maestricht, and Louvain.

There was likewise in Flanders a particular congregation of Monks and Nuns of the third order of St Francis, composed of convents situated in the counties of Artois, Hainault, and the diocese of Theroüane; the principal of which were St Omer, Furnes, Nieuport, Ypres, Bergues, and Dixmude. Pope John XXII approved their statutes in the year 1413. But there remain none of the convents of Monks of this congregation in those places : those of Nuns subsist still, and are in great numbers. See **BEGUINES** and **FRANCISCANS**.

BEGUINES. A congregation of religious, or *Nuns*, founded either by St Begghe, founder likewise of the Beguards; or by Lambert le Begue; of whom the former died about the end of the VIIth century, the latter about the end of the XIIth. They were established first at Liege, and afterwards at Nivelles, in 1207; and from this last settlement sprang the great number of *Beguinaiges*, which are spread over all Flanders, and which have passed from Flanders into Germany. In the latter country, some of these Religious fell into extravagant errors, persuading themselves, that it was possible, in the present life, to arrive at the highest perfection, even to impeccability, and a clear view of God; in short to so eminent a degree of contemplation, that there was no necessity, after this, either to observe the laws of the church, or submit to the direction and laws of mortal men. The council of Vienna, in 1113, condemned these errors, and abolished the order of Beguines, permitting nevertheless those among them, who continued in the true faith, to live in chastity and penitence, either with or without vows.

Hist. des Ord.
Relig. T.
VIII. Ch. 1.

It is by favour of this latter clause, that there still subsist so many communities of Beguines in Flanders; who, since the council of Vienna, have conducted themselves with so much wisdom and piety, that Pope John XXII, by his decretal, which explains that of his Predecessor, made in the council of Vienna, took them under his protection : and Boniface VIII, in another, exempted them from the secular tribunal, and put them under the jurisdiction of the Bishops.

There is scarce a town in the Low-Countries, in which there is not a society of Beguines; and, notwithstanding the change of religion at Amsterdam, there is
a very

a very flourishing one in that city. These societies consist of several houses placed together in one enclosure, with one or more churches, according to the number of Beguines. There is in every house a prioress, or mistress, without whose leave they cannot stir out. They make a sort of vow, which is conceived in the following terms; *I. N. promise to be obedient and chaste as long as I continue in this Beguinage.* They observe a three years noviciate, before they take the habit. The Rector of the parish is superior of the Beguinage; and he does nothing without the advice of eight Beguines.

They were formerly habited in different manners; some in grey, others in blue; but at present they all wear black. When they go abroad, in Amsterdam, they put on a black veil. Formerly they had as many different statutes, as there were societies. In the visitations of the year 1600 and 1601, by the Archbishop Matthias Hovius, they were forbidden, under the penalty of a fine, to have lap-dogs. The finest Beguinage in Flanders is that of Malines. That of Antwerp likewise is very spacious, and has two separate churches.

BEIRAM or BAIRAM. A Turkish word, which signifies *a solemn feast.* The Turks celebrate two *Beirams*: the *greater*, which falls on the tenth day of the last month of the Arabic year, which is the month of pilgrimage; and the *lesser*, which ends the feast of the month *Ramadhan*, and falls on the first day of the month *Scheval*. This latter is celebrated at Constantinople, and elsewhere, with great rejoicings, because it puts an end to their fasting; and for this reason it is vulgarly called *the Easter of the Turks.* See **A I D.**

D'HERBE-
LOT, Bibl.
Orient.

RICAUT'S
History of
the Ottoman
Empire.

During these feasts the people leave their work for three days. The latter Beiram begins upon the feast appearance of the next new moon after the month *Ramadhan*. If the clouds hinder the seeing this planet, they stay a day or two: but if the air continues dark and cloudy for several days together, they begin their feast tho' they have not seen the moon. The *Beiram* is published at Constantinople, by discharging three great cannon, that are upon the top of the *Seraglio*, next the sea-side; and then the drums are beaten, and the trumpets sounded, in all the public places of the city, and at the great mens houses. All the chief officers of state, that are at Constantinople, assemble in the *Seraglio*, to pay their compliments to the Grand Seigneur. Then they are entertained at a magnificent dinner, and 16 vests, lined with fables, presented to 16 of the principal of them. After this come the Sultaneesses of the old *Seraglio*, who are permitted to share in the mirth and feasting of those of the great *Seraglio*, during the three days celebration of the Beiram.

BEL, or BELUS. The supreme God of the ancient Chaldeans or Babylonians. He was the founder of the Babylonian Empire, and is supposed to be the Nimrod of Scripture, and the same as the Phœnician *Baal*. The Greeks, who fetch the derivation of every thing from their own language, say that Jupiter had a Son by Juno, whom he called *Belus*, *διὰ ὀξύτατον εἶναι τὴν ψαῖδα*, *because he was a most acute boy*, deriving his name from *βέλος*, an *arrow*, which is *sharp-pointed*. Selden conjectures it should be read *ὀξύκιντος*, *swift of motion*, which is more descriptive of an arrow. St Jerom says, *the idol Baal, Bel, or, to speak more plainly, Belus was consecrated by Ninus, the son of Belus, in honour of his father, and worshipped by the Assyrians*: and in another place; *Ninus arrived to so great a pitch of glory, that he placed his father among the gods; who in the Hebrew language is called BEL, and by the Sidonians and Phœnicians BAAL.* See **B A A L.**

Voss. de I-
dolol. lib. i.
cap. 16.

Chronic.
Alexandrin.

Syntagm.
II. cap. 1.

In Ezech.
c. 23.

In Hof. c. 11.

ALEX. Poly-
hist. ex Be-
roso, apud
Syncell.

Chronogr. p.
29. & E-
USEB. Chron.
Græc. Scalig.
p. 6.

Berosus, giving an account of the origin of things, according to the doctrine of the Babylonians, relates, that the god Belus, cutting the chaos or darkness in the midst, divided the earth and the Heaven from each other, and reduced the world into order; but, seeing it desert and unpeopled, he commanded one of the gods to cut off his own head, and mix the earth with the blood that issued thence, whence proceeded men and the several species of beasts; and that Belus himself perfected the Sun, Moon, and Stars, and the five planets.

This God had a temple erected to him in the city of Babylon, on the very uppermost range of the famous *Tower of Babel*, or *Babylon*, wherein were many statues of this deity, and one, among the rest, of massy gold, forty foot high. The whole furniture of this magnificent temple was of the same metal, and valued at 800 talents of gold.

HEROD. lib.
i. cap. 183.

This temple, with it's riches, was in being till the time of Xerxes, who, returning from his unfortunate expedition into Egypt, demolished it, and carried off the immense wealth contained in it. Some ascribe this action to his zeal for the Magian religion, and his aversion to that of the Sabians (of which sect were the Babylonians), who worshipped God by images : tho' it is most probable he did it chiefly with a view to recruit himself, after the vast expences he had been at in the Grecian War.

D I O D. SIC.
lib. ii.
P O C O C K.
Specim. Hist.
Arab. p. 148.

It was the statue of this god, which Nebuchadnezzar, being returned to Babylon, after the end of the Jewish war, set up, and dedicated in the plain of Dura ; the story of which is related at large in the third chapter of Daniel.

BEL AND THE DRAGON (THE HISTORY OF). An apocryphal, and uncanonical, book of Scripture. It was always rejected by the Jewish church, and is extant neither in the Hebrew, nor the Chaldee language, nor is there any proof that it ever was so. St Jerom gives it no better title than *the fable of Bel and the Dragon*. It is however permitted to be read, as well as the other apocryphal writings, for the instruction and improvement of manners.

Selden thinks, this little history ought rather to be considered as a sacred poem, or fiction, than a true account. As to the *Dragon*, he observes, that serpents (*dracones*) made a part of the hidden mysteries of the Pagan religion ; as appears from Clemens Alexandrinus, Julius Firmicus, Justin Martyr, and others. And Aristotle relates, that, in Mesopotamia, there were serpents, which would not hurt the natives of the country, and infested only strangers. Whence it is not improbable that both the Mesopotamians themselves, and the neighbouring people, might worship a serpent, the former to avert the evil arising from those reptiles, the latter out of a principle of gratitude. But of this there is no clear proof, nor is it certain that the Babylonians worshipped a dragon, or serpent.

De Diis Syris,
Syntagma II.
cap. 17.

ARISTOT.
περί θαυμασ-
τών ζώων.

BELATUCADRUS, or BELLOTUCADRUS. A deity of the ancient Britons, particularly the *Brigantes*, or inhabitants of Cumberland. There is extant an altar of this God, inscribed

BELATUCADRO JUL. CIVILIS OPT.

V S L M.

i. e. *Belatucadro Julius Civilis Optio votum solvit libens merito*. There is also preserved, in Cumberland, a stone, with this inscription :

DEO MARTI BELATUCADRO.

RO. VR. RP. CAII ORUSSII. M.

Execubiis
præfectus,
Captain of the
guard.

Whence it appears, that Belatucadrus was the same as Mars ; and it is probable the name might be taken from Bel, or Baal, the great idol of the Assyrians, which, according to Cedrenus, was the same as Mars.

CAMDEN'S
Britannia,
in Brigantes.

The learned Selden has preserved some other inscriptions to this deity. See *de Diis Syris, Syntagma II. cap. 1.*

BELLENUS. The tutelar deity of the ancient inhabitants of Aquileia in Italy, of the Gauls, and of the Illyrians. He was the same as *Apollo*, or the *Sun* ; as we learn from Julius Capitolinus, who relates, that, when Maximinus in vain besieged Aquileia, he sent Embassadors into the town ; who had almost persuaded the people to surrender, had not Menophilus, and his colleague, opposed it, telling them, that the god Belenus had promised them the victory over Maximinus. The Historian adds, that the soldiers of Maximinus afterwards gave out, that Apollo fought against them. There is likewise two old inscriptions, at Aquileia, to this god, under the name of Apollo. The one,

VOSS. de Ido-
lol. lib. iii,
cap. 17.

APOLLINI BELENO AUG. IN HONOREM C. PELTI.

the other :

APOLLINI BELENO C. AQUILEIUS. FELIX.

HESYCH.
in βέλα.

De Diis Ger-
manis.

There are various Etymologies of the name *Belenus*. Pithæus derives it from βέλος, *sagitta*, an *arrow*, in allusion to the rays of the Sun: others from βέλα, which, in the Lacedæmonian dialect, signifies the *Sun* and *light*. Vossius chuses to derive it from a Hebrew word, from whence *Beel*; from *Beel*, *Belis*; and from *Belis*, *Belinus*. *Beel* is the same as *Baal*, *King*, or *Lord*. See BAAL.

Elias Schedius imagines he has found, in the name *Belenus*, the number 365, in like manner as the Basilidians found it in the word *Abraxas*. For this purpose he writes the word with an *n*, and then the word itself and the correspondent numbers stand thus:

$$\begin{array}{cccccccc} B & H & A & E & N & O & \Sigma & \\ 2, & 8, & 30, & 5, & 50, & 70, & 200. & \} \quad 365 \end{array}$$

The number 365 is that of the days in a year; and this seems to agree with the notion of this deity's being the same as the *Sun*, which performs his annual course in that space of time.

Antiq. Tom.
II. P. 2. B. 5.
Ch. 3.

F. Montfaucon will not allow, that *Belenus* was taken for the Sun either at Aquileia, or in Gaul. His reason is this. In many inscriptions he is called *Apollo Belenus*, but never *Sol Belenus*: and although, physically speaking, *Apollo* is the same as the Sun, yet the ancients, he says, in their civil worship, considered them as two different divinities. He adds, that Cicero, enumerating the several *Suns* (*Soles*) spoken of by the Theologers, says not a word of any one of them being taken for *Apollo*.

BELLONA. The Pagan goddess of war. She is joined, by Homer, with Mars, the god of war.

Il. V. v. 592.

— ἦρχε δ' ἄρα σφιν Ἄρης καὶ ποτνὶ Ἐνυώ.
Ἥ μὲν ἔχουσι πυδιδμόν ἀναιδέα δῆϊσθῆτ'·
Ἄρης δ' ἐν παλάμῃσι πελωρίον ἔγγ' ἐνώμα.

*Mars, stern destroyer, and Bellona dread,
Flame in the front, and thunder at their head.
This swells the tumult and the rage of fight;
That shakes a spear that casts a dreadful light.*

MR POPE.

Horace describes her as delighting in bloodshed and slaughter:

Sat. iii. lib. 2.
v. 223.

— — — — — gaudens Bellona cruentis.

And Virgil arms her with a bloody whip:

Æn. viii, v.
703.

— — — — — sanguineo sequitur Bellona flagello.

HESTIOD.
Theogon.

Bellona is called by the Greeks Ἐνυώ, *Enyo*. Some make her the mother, others the sister, and others the wife, of Mars; who is styled *Enyalios* upon one or other of those accounts. Hesiod says, she was the daughter of Phorcys and Ceto.

Voss. de
Idolol. lib. ii.
cap. 27.

As the *Sun*, among other names, is supposed to have been worshipped under that of Mars, so it is probable *Bellona* represented the *Moon*. This deity had a temple at Rome, near the Circus Flaminius, before which stood the column of war, from whence the Consul threw his lance, when he declared war against any king or nation. It was founded by Appius Claudius the *Blind*, who was Consul in the year of Rome 457.

Hac sacrata die Tusco Bellona duello,
Dicitur, & Latio prospera semper adest.
Appius est auctor; Pyrrho qui pace negata
Multum animo vidit; lumine captus erat.
Hinc solet hasta manu, belli prænuntia, mitti,
In regem & gentes cum placet arma capi.

OVID. Fasti,
lib. vi. ver.
201.

*This day, propitious to the Latian race,
Saw war's stern goddess first her temple grace,
By Appius rais'd; who, when the sword of Rome,
Vindictive, threat'ned haughty Pyrrhus' doom,
Bless'd with sage prudence, and, tho' blind, yet wise,
Employ'd the forecast of his mental eyes.
From hence is thrown, herald of arms, the spear,
When Kings and States provoke avenging Rome to war.*

The Priests of this goddess, who from her were called *Bellonarii*, sacrificed to her with their own blood, cutting and flashing themselves with knives. Lactantius and Minucius Felix reproach the Pagans with the cruel rites of this deity. The former tells us, that the Priests of Bellona cut off their privy members, departing (says he) from manhood, yet not becoming women.

LACTANT.
Epist. cap. 23.
MINUC.
FEL. OCTAVIUS.

Bellona was particularly worshipped at Comana, a city of Cappadocia. It was thought, that Orestes and his sister Iphigenia, brought this religion from Tauric Scythia, and that it was the same kind of worship, as was there paid to *Diana Tauropolos*. The temple of this goddess, in that city, was served by a great number of Priests, under the authority of a Pontiff, who was next in dignity to the King.

STRABO,
lib. xi. and
xii.

Cambden remarks, that there was, in the city of York, a temple of Bellona, in the time of the Emperor Severus: for Spartian, speaking of that city, relates, that Severus, coming thither, and intending to offer sacrifice, was conducted to the temple of Bellona by the mistake of an ignorant Augur.

BRITANNIA,
in Brigantes.

BELLS. Are not to be reckoned among the ancient *Ustensils* of the Christian church, because they are known to be a modern invention. During the three first centuries, it is certain, the Christians did not meet in their assemblies, by the notice of any public signal; nor can it be imagined, that, in an age of persecution, when they met privately in the night, they would as it were betray themselves, by such notice, to their enemies. Baronius indeed supposes, there was an order of men, appointed to give private notice of assembling to every particular member of a Christian congregation: but, for want of light, we can determine nothing about it.

BINGHAM,
Orig. Eccles.
B. viii. Ch. 7.
§. 15.

BARON. AN.
58. n. 102.

In the following ages, we find several inventions, before that of Bells, for the calling religious assemblies together. In Egypt, they seem to have used trumpets, after the manner of the Jews. And the same custom prevailed in the VIth century, in Palestine. But, in some monasteries, they took the office by turns of going about to every one's cell, and calling the Monks to their devotions with the stroke of a hammer; which instrument was from thence termed the *Night-signal*, and *Awakening-mallet*, *ἐγερτικὴ ἡρακλῆος σφουγγίς*. In the nunnery, erected at Jerusalem by the famous Paula, a Roman Lady, the usual signal was given by singing an *Halleluiab*. In the other parts of the East, they made use of sounding instruments of wood.

PACHOM.
Regula. c. 3.
ap. Bibl. Patr.
Tom. XV.

CASSIAN.
Instit. lib. ii.
cap. 17.

PALLAD.
Hist. Lausiac.
cap. 104.

HEPHER.
Epitaph. Paul.
lib.

The use of Bells was not known in the Eastern church, till the year 865, when Ursus Patriarch, Duke of Venice, made a present of some to Michael the Greek Emperor, who first built a tower to the church of Sancta Sophia, to hang them in. Who first brought Bells into use in the Latin church, is a thing not yet determined; some ascribing them to Pope Sabinianus, successor of St Gregory, An. 604; and others to Paulinus, Bishop of Nola, cotemporary with St Jerom. But the latter opinion seems to be a vulgar error, and to have no better foundation, than Paulinus's being Bishop of Nola in Campania, where it is pretended Bells were first invented, and thence called *Nole* and *Campane*. Cardinal Bona would have it thought, that they began to be used in the Latin church, immediately upon the conversion of the Emperors to Christianity, be-
cause

BARON.
An. 865.

cause the *tintinnabula*, or lesser sort of Bells, had been used before by the Heathens to the like purpose: but there is no antient author that countenances his conjecture.

TOURNE-
FORT, Voy-
ages to the
Levant, Letter
iii.

The Turks, since they became masters of the Greek Empire, have prohibited the use of Bells among their Christian subjects. For which reason, ‘ they hang by ropes, upon the branches of trees, several bent plates of iron, like those on our cart-wheels, of about half an inch thick, and three or four inches broad, with holes made in them length-ways. They chime upon these plates with little iron hammers, to call the Monks to church. They have another sort of religious Music, which they endeavour to bring into concert with these iron chimes. They hold a piece of board, about four or five inches broad, in one hand, and beat upon it with a wooden mallet in the other.

ALE T's Ri-
tual.

The Romish church has a great deal of superstition in relation to the use of Bells. In the Roman ritual, they are said to represent the duration of the Gospel, the sound of which has been carried thro’ all the earth, because they make themselves be heard by the faithful a great way off. They likewise represent the church exciting the faithful to praise God, and the Pastors of the Gospel preaching the word of God. They have several other mysterious significations, to be found in the rituals. The Romanists believe, that the sound of Bells keeps the powers of the air at a distance; in this not much unlike the ancient Lacedemonians, who thought the sound of brass would drive away evil spirits; for which reason, at the death of their Kings, they beat upon brass kettles.

ALE T's Ri-
tual.

The ceremony of the *benediction*, or *blessing*, of *Bells*, in the Romish church, is a very remarkable piece of superstition. It is supposed to consecrate them to God's service, to the end that he may bestow on them the power, not of striking the ear, but of touching the heart. When a Bell is to receive benediction, it is hung up, and disposed in such a manner, as to leave room to walk round it. They prepare beforehand an holy-water pot, another for salt, napkins, a vessel of oil, incense, myrrh, cotton, a basin and ewer, and a crum of bread. Then they proceed to sanctify the Bell in the following manner. A procession is made from the vestry; and the officiating priest, having seated himself near the Bell, instructs the people in the holiness of the action he is going to perform, and then sings the *miserere*. Next, he blesses some salt and water, and puts up a prayer, that the Bell may acquire the virtue of guarding Christians from the stratagems of Satan, of driving away ghosts, of breaking the force of tempests, and raising devotion in the heart, &c. He then mixes the salt and water, and crossing them thrice, in the name of the Father, the Son, and Holy Ghost, pronounces over each of them, *God be with you*. This done, he dips the *aspergillum*, or *sprinkler*, in the Holy water, and with it washes the Bell: during which ablution Psalms are sung. After this, a vessel, containing what they call *oil for the infirm*, is opened by the Dean; into which the officiating Priest dips the thumb of his right hand, and applies it to the middle of the Bell, signing it with the sign of the cross. The 28th Psalm being then sung, the Bell is marked with seven other crosses, during which the Priest honours the Bell with a sort of baptism, consecrating it in the name of the Trinity, and naming some particular saint, who stands God-father to the Bell, which from that time bears his name. The Bell, thus baptised, is perfumed with incense, and myrrh, which, in a prayer used on that occasion, is called *the dew of the Holy Ghost*.

ALE T's Ri-
tual.

The Rituals tell us, that the consecration of Bells represents that of pastors: that the ablution, followed by unction, expresses the sanctification acquired by baptism: the seven crosses shew, that Pastors should exceed the rest of Christians in the graces of the Holy Ghost; and that, as the smoke of the perfume rises in the Bell, and fills it, so a pastor, adorned with the fulness of God's spirit, receives the perfume of the vows and prayers of the faithful.

DURANT,
de Ritibus.

We likewise meet with, in a Catholic author, a kind of religious anatomy of a Bell, and all it's parts. The metal signifies the strength of the preacher's understanding, and the clapper his tongue; the stroke of the clapper, the tongue's censure of vice; and that, which holds the clapper, the moderation of the tongue. The wood, on which the Bell hangs, denotes the wood of the Cross; the pieces, to which the wood is fixed, the oracles of the Prophets. The cramp-iron, fixing the Bell to the wood, represents the preacher's attachment to the cross of Christ. The bell-rope likewise includes considerable mysteries: the three

cords,

cords, for instance, of which it is made, are the three senses of the Scripture; viz. the historical, the moral, and the allegorical.

This practice of consecrating, and baptizing Bells, is a very modern invention. Baronius carries it no higher than the time of John XIII, An. 968, who consecrated the great Bell of the Lateran church, and gave it the name of John. Menardus, and Cardinal Bona, carry it up a little higher, namely to the time of *Charles the Great*; and it is certain, the practice prevailed at that time, because we find, in the *Capitulars* of that prince, a censure and prohibition of it; *ut clocas non baptisent*.

BARON.
An. 968.

MENARD.
Not. in Sa-
cram. Greg.
pag. 207.

BONA, Rer.
Liturg. l. i.
cap. 22.

BELUS. See BEL.

BELTHA. A goddess of the ancient *Zabii*. This we learn from Mohammed Ben Isaac, an Arabic writer; who says, *they begin the year from the month Nisan, and they keep holiday on the first, second, and third days, offering up prayers to their goddess Beltha. They likewise enter their temples, sacrificing, and burning animals alive.* Beltha seems to be the same deity, whom Philo Byblius calls *Baalteis*, i. e. the *Queen of Heaven*, or the *Moon*. See ZABII.

Interpret,
Hotting. Hist.
Orient. pag.
177.

SPENCER, de
Legib. Hebr.
lib. iii. c. 2.

BEMA. [Gr.] *A Tribunal*. The name of the Bishop's throne, in the ancient Christian church. This seat or throne, together with those of the Presbyters, were always fixed at the upper end of the chancel, in a semicircle above the altar. For anciently the seats of the Bishops and Presbyters were joined together, and both called *thrones*. The manner of their sitting is related by Gregory Nazianzen, in his description of the church of Anastasia, where he speaks of himself as Bishop sitting upon the high throne, and the Presbyters on lower benches, on both sides about him. Some learned men think this was done in imitation of the Jewish synagogues, in which, according to Maimonides, at the upper end, looking towards the holy Land, the *Law* was placed in the wall, in an arch, and on each side were seated the elders in a semicircle.

BINGHAM,
Origin. Ec-
cles. B. viii.
Ch. 6. §. 10.

EUSEB.
lib. x. cap. 4.

NAZIAN.
Somn. Ana-
stas. Tom.
II.

Bp. HOOPER,
Disc. of Lent,
Part II. Ch. 6.
p. 249.

St Austin tells Maximus, the Donatist Bishop, that, 'when Bishops come to stand before the tribunal of Christ, at the last judgment, they will then have no *tribunals*, no lofty seats, or covered chairs; tho' such honours are granted them for a time, in this world, for the benefit and advantage of the church.' See CHURCH.

AUGUST.
Ep. 203.

The Bishop's throne was likewise called *Sedes* and *Cathedra*; whence come our English names *Cathedral* and *See*, for a church, where the Bishop's chair or seat is fixed. See CATHEDRAL and SEE.

BEMILUCIUS. A Gaulish god, found in Burgundy, in a village called Ampilli, belonging to the abbey of Flavigni. The statue of him represents a young man with short hair, covered with a *pallium* fastened to his shoulder, which nevertheless does not hide his nudities. In his right hand he holds a bunch of grapes, and in his left some other fruits, which time has defaced. The Inscription is

F. MONT-
FAUC. An-
tiq. Tom. II.
p. ii. B. 5.
Ch. 5

DEO BE
MILUCIO
VI

There is some difficulty in this inscription. It may either be read DEO BEMILUCIO VI (in which reading it will be difficult to explain the VI): or we may read DEO BEMILUC. JOVI; which will give us a Jupiter of the country of Burgundy. The bunch of grapes agrees very well with the produce of that country, which abounds in vineyards.

BENAN IASCHA [Arab]. The associates, or companions, of God. They are the false divinities, which the ancient Arabian idolaters worshipped before the coming of Mohammed. In the chapter of the Koran, intituled *Ekhlás*, or *Of Salvation*, Mohammed, having been asked by the Jews, Christians, Magi, and Idolaters, what was the God, he preached and worshipped, answered: *He is the one God, self-existent, who begets not, neither is begotten, and who has not his equal.*

N n

Hussain

D'HERBE-
LOT. Bibli-
oth. Orient.

Hussain Vaez, on this verse, says, that this was pronounced, not only against the Christians; but also against the Jews, who say, that *Ozair*, or *Esdra*s, is the Son of God; and against the Arabian idolaters, who maintained that *Benan Hafscha* were his companions. See *ALLAH*.

HESYCH. in
Βένδης

BENDIS. A goddess of the ancient Thracians. Hesychius makes her to be the *Earth*, as also the *Moon* or *Diana*. She has the epithet *διλογχος*, i. e. *carrying two spears*; upon which word that learned Grammarian observes, that she is so called by the Poet Cratinus, in *Threissis*, because she was doubly honoured, both as a coelestial and terrestrial deity. The worship of this deity was translated from Thrace to Athens. They called her festival *Βένδιδαια*. She was likewise called *Diana Munychia*.

XENOPH.
Ελληνικων.
lib. ii.

ATHAN. de
Virgin. pag.
1057.
BINGHAM,
Orig. Ecclef.
B. xiv. Ch. 2.
§. 6.

BENEDICITE [*Lat.*] The *song* of the *three children* in the burning fiery furnace. It was repeated, as an hymn, in the primitive church. Athanasius directs virgins to use it in their private devotions. The council of Toledo orders it to be sung by the clergy of Spain in Galicia, every lord's day, and on the festivals of the martyrs, on pain of excommunication.

BAUDRAND,
Lexic. Geogr.
in voce SUB-
LAQUEUM.

BENEDICTIN MONKS. A religious order. They had their rise from Benedict, a famous Italian Monk in the time of Justinian, An. 530. His first establishment was at *Sublaqueum*, in the diocese of Tibur, where he founded twelve monasteries, each consisting of twelve Monks; one of which afterwards became so considerable, that it was not only exempt from episcopal authority, but had no less than fourteen villages under its own proper jurisdiction. From this place he removed to mount Cassin, where he erected another monastery; from whence he propagated his order into other countries, with so great success, that, for 600 years after, the greatest part of the European Monks followed his rule; till, about the year 1220, the Dominicans and Franciscans took other rules from their leaders. Hospinian reckons up twenty three different orders, that had sprung from this one, and observes, that it was computed in his time, that there had been of the order 200 Cardinals, 1600 Archbishops, 4000 Bishops, and 15700 Abbots; whence we may judge of the prodigious increase of this order.

HOSPIN. de
Monach. l. iv.
cap. 5.

BINGHAM,
Orig. Ecclef.
B. vii. Ch. 2.
§. 12.

St Benedict never intended his Monks should be called after his own name, or reckoned a new order; much less that so many orders should be derived from it. He professed only to prescribe rules in general for the use of the Cœnobites and Anchorites of the primitive church, which, in his time, were the only two standing orders allowed by the churches of Italy.

The Benedictins are divided into several congregations. They wear a loose black Gown, with large wide sleeves, and a capuche on their head, ending in a point behind. In the Canon Law, they are called *Black Fryars*, from the colour of their habit. The list of saints of the Benedictin order is very ample; but they are accused by Baronius, and other writers, of inserting those in their list, who never were of the order.

COLLIER'S
Ecclesiastical
History, Vol.
II. pag. 107.

The **RULE** of St Benedict, as observed by the English Monks of that order, before the dissolution of the monasteries, was as follows.

They were obliged to perform their devotions seven times in the twenty four hours: at two o'clock in the morning, because our Saviour is said to have risen from the dead about that time; this was called the *Nocturnal*: secondly, at six o'clock in the morning, because the Angels are supposed to have acquainted the women with our Saviour's resurrection at that hour; this was called *Matins*: thirdly, at nine in the morning, called the *Tierce*, or third hour of the day, at which time our Saviour was condemned and scourged by Pilate: fourthly, at twelve at noon, called the *Sexte*, or sixth hour of the day, at which time our Lord was crucified, and the Sun eclipsed to a total darkness: fifthly, at three in the afternoon, called the *None*, or ninth hour of the day, because at this hour our Saviour expired on the cross: sixthly, at six in the afternoon, at which time they supposed our Lord was taken down from the cross; this was called *Vespers*: lastly, at seven o'clock in the evening, when our Saviour's agony in the garden was supposed to begin; this was called the *Compline*. Thus the whole circle of their devotions had a respect to the passion and death of our Saviour.

The Monks were obliged to go always two together. Every day in Lent they fasted till six in the evening, and abated of their usual time of sleeping and eating: but they were not allowed to practise any voluntary austerities, without leave of their superior. They never conversed, in their refectory, at meals, but were obliged to attend to the reading of the Scripture. They all slept in the same dormitory, but not two in a bed. They lay in their cloaths. For small faults they were shut out from meals; for greater they were debarred religious commerce, and excluded from the chapel; and incorrigible offenders were expelled the monasteries. Every Monk had two coats, and two cowles, a table-book, a knife, a needle, and a handkerchief. The furniture of their bed was a mat, a blanket, a rug, and a pillow.

BENEDICTION or **BLESSING**. The Hebrews, under this name, often understand the present usually sent from one friend to another. Thus when Jacob sent a present to Esau, he desires him to accept his *Blessing*. When Achsah, the daughter of Caleb, petitioned her father to give her a field, she said, *give me a Blessing*. When Abigail carried David a present, she called it a *Blessing*, which his *handmaid* had brought. The reason probably is, because presents are usually attended with *good wishes* and compliments. Gen. xxxiii, 10.
Josh. xv, 19
1 Sam. xxv, 27.

Besides these instances of private Benediction, or Blessing, among the Jews, there are others of a more public and solemn nature. Thus Moses directs Aaron, the High-Priest, to bless the people: *on this wise shall ye bless the children of Israel, saying unto them, the Lord bless thee and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace*. The prophetic writings are full of Benedictions. The Patriarchs, on their death-beds, blessed their children and families. God ordained, that, when the people of Israel should arrive in the promised land, the whole multitude should assemble between mount Ebal and mount Gerizim, and that *Blessings* should be pronounced from mount Gerizim on those, who observed the Law, and *curses* from mount Ebal on those who violated it. This Joshua performed, after he had conquered part of the land of Canaan. Num. vi, 23.
Gen. xxvii, 49.
Deut. xi, 29,
Josh. viii, 30, &c.

The privilege of *Benediction* or *Blessing* was one of those early instances of honour and respect paid to Bishops, in the primitive church. The custom of bowing the head to them, and receiving their Blessing, was so universal, that Emperors themselves did not refuse to comply with it. Thus Hilary reproaches the Emperor Constantius, telling him, he received the Bishops with a kiss, with which Christ was betrayed, and bowed his head to receive their Benediction, whilst he trampled on their faith. There is a rescript of Honorius and Valentinian, which says, Bishops were the persons, to whom all the world bowed the head; *quibus omnis terra caput inclinat*. BINGHAM, Orig. Ecclef. B. ii. Ch. 9. §. 1.
HILAR. adv. Constant. pag. 95.

In the western churches, there was anciently a kind of *Benediction*, which immediately followed the Lord's-Prayer. Some understand by it the final Benediction after the Communion; but Mabillon more truly interprets it of the Benediction before the Communion, immediately after the Lord's-Prayer: for there is a canon in the council of Toledo, which censures Priests for communicating immediately after the Lord's-Prayer, without giving the Benediction to the people, and ordains, that, for the future, the Benediction should follow the Lord's-Prayer, and after that the Communion: and, in Mabillon's collection of *Gallican Missals*, the prayer, that follows the collect after the Lord's-Prayer, is styled *Benedictio populi*, the *Benediction* of the people. BINGHAM, Orig. Ecclef. B. xv. Ch. 3. §. 29.
MABILL. de Liturg. l. i. c. 4. n. 14.

After the Communion, the people were dismissed with a *Benediction*: but first the Priest came down from the altar, and stood behind the pulpit; for which reason this Benediction was called *εὐχὴ ὀπίσσω*. See **BLESSING**. SPARROW'S Rationale on the Com. Pr. pag. 182.

BENEFICE. In the ecclesiastical sense of the word, means a church endowed with a revenue for the performance of divine service, or the revenue itself assigned to an ecclesiastical person, by way of stipend for the service he is to do that church.

As to the origin of the word, we find it as follows, in Alet's *Ritual*. ' This word was anciently appropriated to the lands, which kings used to bestow on those, who had fought valiantly in the wars; and was not used in this particular signification, but during the time that the Goths and Lombards reigned in

‘ in Italy, under whom those *fiefs* were introduced, which were peculiarly termed
 ‘ *Benefices*, and those, who enjoyed them, *Beneficiarii* or vassals. For notwith-
 ‘ standing that the Romans also bestowed lands on their captains and soldiers,
 ‘ yet those lands had not the name of *Benefices* appropriated to them, but the word
 ‘ *Benefice* was a general term, which included all kinds of gifts or grants, ac-
 ‘ cording to the ancient signification of the Latin word. In imitation of the
 ‘ new sense, in which that word was taken with regard to *fiefs*, it began to be
 ‘ employed in the church, when the temporalities thereof began to be divided,
 ‘ and to be given up to particular persons, by taking them out of those of the
 ‘ Bishops. This the Bishops themselves first introduced, purposely to reward
 ‘ merit, and assist such Ecclesiastics as might be in necessity. However this was
 ‘ soon carried to greater lengths, and at last became unlimited, as has since been
 ‘ manifest in the clericate and the monasteries. A *Benefice* therefore is not
 ‘ merely a right of receiving part of the temporalities of the church, for the ser-
 ‘ vice a person does it; a right, which is founded upon the gospel, and has always
 ‘ subsisted since the Apostolic age; but it is that of enjoying a part of the
 ‘ temporalities of the church, assigned and determined in a special form, so as
 ‘ that no other clergyman can lay any claim or pretension to it.— And in this
 ‘ age it is not barely the right of enjoying part of the temporalities of the church;
 ‘ but is likewise a fixed and permanent right, in such a manner that it devolves
 ‘ on another, after the death of the incumbent: which anciently was otherwise;
 ‘ for, at the rise of Benefices, they were indulged to clergymen only for a stated
 ‘ time, or for life; after which they reverted to the church.’

It is not easy to determine, when the effects of the church were first divided. It is certain, that, till the IVth century, all the revenues were in the hands of the Bishops, who distributed them by their *OEconomi* or *Stewards*; and they consisted chiefly in alms and voluntary contributions. When the church came to have inheritances, part of them were assigned for the maintenance of the clergy, of which we find some footsteps in the Vth and VIth centuries; but the allotment seems not to have been a fixed thing, but to have been absolutely discretionary, till the XIIth century.

Benefices are divided by the Canonists into *simple* and *sacerdotal*. The first sort lays no obligation, but to read prayers, sing, &c. Such kind of Beneficiaries are Canons, Chaplains, Chantors, &c. The second is charged with the cure of souls, the guidance and direction of consciences, &c. Such are Rectories, Vicarages, &c. The Canonists likewise specify three ways of *vacating* a Benefice; viz. *de jure*, *de facto*, and *by the sentence of a judge*. A Benefice is void *de jure*, when a person is guilty of crimes, for which he is disqualified by law to hold a Benefice: such are Heresy, Simony, &c. A Benefice is void both *de facto* and *de jure*, by the natural death, or resignation, of the incumbent. Lastly a Benefice is vacated *by sentence of the Judge*, when the incumbent is dispossessed of it, by way of punishment for immorality, or any crime against the state.

The Romanists, again, distinguish Benefices into *Regular* and *Secular*. Regular Benefices are those held by a Religious or Monk of any Order, Abbey, Priory, or Convent. Secular Benefices are those conferred on the secular Priests; of which sort are most of their cures.

The church distinguishes between *Dignities*, and *Benefices*. The former title is only applicable to Bishoprics, Deanries, Archdeacons, and Prebends: the latter comprehends all ecclesiastical preferments under those degrees; as Rectories and Vicarages. It is essential to these latter, that they be bestowed freely, reserving nothing to the Patron; that they be given as a provision for the clerk, who is only an *usu-fructuary*, and hath no inheritance in them; and that all contracts concerning them be, in their own nature, void. See PLURALITIES, RESIDENCE, and SIMONY.

BENSAITEN. The Japonese goddess of riches. When a mortal, she was called *Bunsjo*, concerning whom they tell the following story. Not having any children by her husband, she prayed to the *Camis*, or gods of the country, with such success, that soon after she found herself big, and was brought to bed of five hundred eggs. Being extremely surprized, and fearing lest, if the eggs were hatched, they should produce some monstrous animals, she packed them all up in a box, and threw them into the river Riufagawa, with this precaution however,
 that

that she wrote the word *Fosjoroo* upon the box. Some time after, an old fisherman, who lived a good way down the river, found this box floating, and, seeing it full of eggs, carried it home as a present to his wife; and they, hatching them in an oven, and opening them, found in every one of them a child. The old folks made a shift to bring them all up with mugwort-leaves minced, and boiled rice. But in time they grew so big, that the old man and his wife could not maintain them any longer; so they were forced to shift for themselves as well as they could, and took to robbing upon the highway. It happened, in the course of their travels, that they came to the very house, in which their mother lived: a servant of whose, seeing them, asked them their names; to which they answered, that they had no names, but were a brood of five hundred eggs, and in great want and necessity. This message was carried in to their mother, who sending to know whether there was not something written on the box, in which those eggs were found, and they answering that the word *Fosjoroo* was written on it, presently found that they were her own children, and received them as such. The mother was afterwards ranked among the goddesses of the country. The Japonese believe that she is waited upon in the happy regions by her five hundred sons, and they worship her as the goddess of riches.

BEN SIRA. The Jews have a book, which they call the book of Ben Sira, *i. e.* the book of the son of Sira: which being a collection of moral sentences, some have from thence, and from the similitude of names, concluded, that the *Son of Sira* is the same as the *Son of Sirach*, and his book the same as *Ecclesiasticus*: but whoever shall compare these two books, will find there is no other foundation for this opinion, than a similitude of names and subjects.

BUXFORD.
Biblioth. Rab-
bin. p. 324.
PRIDEAUX,
Connect. Part.
2. B. 5. An.
132.

BERECYNTHIA. The mother of the gods, in the Pagan Theology; so called from Berecynthus, a mountain in Phrygia. Anchises, in Virgil, compares Rome, in her future glories, to this deity.

— — — — Qualis Berecynthia mater
Invehitur curru Phrygiæ turrita per urbes,
Læta deum partu, centum complexa nepotes,
Omnes cœlicolas, omnes supera alta tenentes.

VIRG. Æn.
vi. ver. 785.

*High as the mother of the gods in place,
And proud, like her, of an immortal race:
Then, when in pomp she makes the Phrygian round,
With golden turrets on her temples crown'd.
An hundred gods her sweeping train supply,
Her offspring all, and all command the sky.*

DRYDEN.

Gregory of Tours says there was, in his time, an idol of Berecynthia or Cybele, worshipped in Gaul; which they carried into their fields and vineyards in a cart, for the preservation of the fruits of the earth; and that they marched in procession before the deity, singing and dancing. One day, this holy man, touched with the impiety of these idolaters, put up a prayer to heaven, and made the sign of the cross; whereupon the idol immediately fell to the ground, the cart and oxen remaining immoveable. The people whipped the oxen, to make them go forwards, but all to no purpose. Upon this, four hundred of the multitude cried out; if she be a deity, let her raise up herself, and make the oxen go on: but this not happening, they all turned Christians. See CYBELE.

In vita Simpli:
cii.

BERENGARIANS. A religious sect, in the XIth century, which adhered to the opinions of Berengarius, archdeacon of Angers; who, in the year 1035, began to propagate his doctrine concerning the Eucharist, in a manner agreeable to the tenets, not only of Bertram and Scotus, but of the whole primitive church; asserting, that the bread and wine in the Lord's supper is not really and essentially, but only figuratively, changed into the body and blood of Christ. Several of the Monks strenuously opposed Berengarius: at length, in the year 1050, he was condemned in a synod held at Rome by Pope Leo IX, and excommunicated; as he was also the same year in a synod held at Verceil in Piedmont, and in another held at Tours in France, at which Lanfranc, Archbishop of Canterbury, assisted. In the year 1059, Berengarius

CAVE, Hist.
Literar. Sæc.
Hildebrand.

Chron. Cassi-
nenf. lib. iii.
cap. 33.

MABILLON.
Analect. Tom.
II. ad An.
1075.

PRATEOL.
Elench. Hæ-
ref.

garius maintained his opinion in a synod held at Rome before Pope Nicolas II, and, when no one was found to oppose him, Alberic, a deacon of Cassinum, was called to the synod; and, after a long dispute, in which neither would yield the victory, Alberic, desiring a week's truce, published a book against Berengarius: but the latter, either weary of the contest, or through fear of punishment, signed a recantation of his opinion, beginning it with these remarkable words; *Ego Berengarius indignus diaconus, &c. I Berengarius, an unworthy deacon, &c.* This was in the year 1063. Mauritius, Archbishop of Roan in Normandy, drew up a confession of faith, in opposition to the doctrine of Berengarius. In the year 1075, another synod was held against Berengarius at Poictou, in which presided the Pope's legate; and another at Rome, on the feast of All Saints, by Pope Gregory VII, in which Berengarius set forth a short confession of his faith. But, to protract the affair, he obtained a respite till the next synod; which was held the year following in Lent, in which he subscribed a second recantation, beginning with these words, *Ego Berengarius corde credo, &c. I Berengarius believe in my heart, &c.* But, notwithstanding these several recantations, it appears from the testimony of his contemporaries, Lanfranc, and others, that he returned to his former opinion; which plainly shews, that his recantation was not a voluntary act. Berengarius, afterwards, leaving Rome, came to Tours, and retiring into the isle of St Cosma, in the suburbs of that city, took the habit of a Monk. He lived there eight years, and died January 6, 1088.

His followers were divided in opinion as to the Eucharist. They all agreed, with their head, that the elements are not essentially changed; though some allowed them to be changed in effect. Others admitted a change in part, and others an entire change, with this restriction, that to those, who communicated unworthily, the elements were changed back again.

Antiq. Suppl.
Tom. I Book
vi. chap. 8.

BERGIMUS. A local deity, worshipped anciently at Brescia, a town of Italy. Montfaucon gives us a statute of this god. It is the figure of a young man in a Roman dress. The inscription is

BERGIMO M NONIUS M F
FABIA SENECIANUS
V — S.

i. e. *Marcus Nonius Senecianus, the Son of Marcus, of the tribe Fabia, hath performed his vow to Bergimus.* Montfaucon questions whether the statue be not rather that of Nonius himself, than that of the god Bergimus, there being scarce any instance of a deity dressed in a Roman gown.

ROSSI, Me-
morie Bres-
ciane.

There is also preserved the figure of a priestess of this god. It represents a woman extending one arm, and lifting up the other: on the base are these words:

NONIAE MACRINAE SACERD.
BERGIMI B—M CAMUNI.

i. e. *The Camuni (supposed to be the people of a valley adjoining to Brescia) erected this statue in honour of Nonia Macrina, priestess of the god Bergimus.*

BERNARDIN MONKS. An order of religious, founded by Robert Abbot of Molême: They are properly *Cistercians*, or Monks of *Citeaux*; but, their order having been enlarged and amplified by St Bernard, they were from thence called *Bernardins*. They follow the rule of St Benedict, and are habited in white.

Hist. de. Ord.
Relig. Tom. v.
chap. 35.

There are likewise *Bernardin Nuns*; concerning whose institution it is related, in the life of St Bernard, that, in the year 1113, which was the fiftieth of the foundation of the abbey of Citeaux, St Bernard, with thirty companions, devoted themselves in that convent to a religious life; and, as several of the companions of this saint were married, and their wives likewise had resolved to quit the world, and dedicate themselves to God, a monastery was founded for them, at the request of St Bernard, at Juilli in the diocese of Langres. The Bernardin Nuns, as well as Monks, are subject to the laws of the Cistercians. See CISTERCIANS.

AMM. MAR-
CELL. lib.
xix.

BESA. An idol at Abydus in the confines of the Thebais. Ammianus Marcellinus informs us, that the Emperor Constantius, in the year 359, sent the secretary Paulus

Paulus, famous for his cruelties, to prosecute several persons, accused of having consulted the oracle of this idol. Modestus, at that time lieutenant of the east, and afterwards Præfect under Valens, was commissioned to judge this affair, as being thought a more proper person than the Præfect Hermogenes, who was of too mild a disposition. Modestus fixed his tribunal at Scythopolis. The historian gives us a terrible idea of this inquisition, and relates, that a great number of persons of all ranks lost their lives on this occasion, some by the hands of the executioner, others by the severity of imprisonment and tortures.

BESCHEN. The second of those Beings, which GOD created before the world, according to the doctrine of the Indian Bramins. The name signifies *existing in all things*; and he is supposed to preserve the world in the state it is at present in. This Being, they suppose, passes thro' several incarnations. In the first, he assumes the body of a lion; in the second that of a man; and in the tenth and last, he will appear as a warrior, and destroy all religions contrary to that of the Bramins.

D'HERBERT,
L O T, Bibl.
Orient.

The Christians, and particularly the missionaries, who have informed themselves of the religion of the Bramins, pretend, that Beschén is the second person of the adorable Trinity, and that the Bramins acknowledge him as such, and ascribe qualities to him, which are in some sort applicable to Jesus Christ.

BETHLEHEMITES. An order of religious, called also *star-bearers* (*stelliferi*) because they were distinguished by a red star, having five rays, which they wore on their breast, in memory of the *star*, which appeared to the wise men, and conducted them to *Bethlehem*. Several authors have mentioned this order, but none have told us their origin, nor where their convents were situated, if we except Matthew Paris, who says, that, in the year 1257, they obtained a settlement in England; which was at Cambridge, in Trumpington-street.

But there is an order of *Bethlehemites*, still subsisting in the West-Indies, and a little better known than the former. Their founder was one Peter Betancourt, born in the island of Teneriff, one of the Canaries. He was bred up from his childhood, by his parents, in all the austerities of a monastic life. In the year 1650, being thirty-three years of age, he made a voyage to the West-Indies, and arrived at Guatemala, the capital of the province of that name in *New-Spain*. Having staid some time in that city, he had a design of embracing the ecclesiastical state, in order to go as a missionary to Japan. Being ignorant of the Latin tongue, he first endeavoured to acquire that language; in which having employed three years without success, he resolved to retire to some solitude. He communicated his design to his father-director, who persuaded him to continue at Guatemala; where, in the year 1655, he took the habit of the third order of St Francis. Some time after, two citizens of that place having purchased a house, and presented it to him for that purpose, he laid the foundation of an hospital for the sick poor. This charitable institution met with such encouragement, that, in a short time, by the means of pious contributions, his hospital was greatly enlarged, and a cloister, dormitory, refectory, and oratory, added to it. Then Brother Betancourt began to admit companions; with whom he formed a congregation of *Bethlehemites*, so called from the name of the hospital, which was dedicated to the honour of *our lady of Bethlehem*. He died in the year 1667.

Hist. des Ord.
Relig. Tom.
III. chap. 47.

This order, very soon after the death of its founder, was confirmed by letters patents of his Catholic Majesty; and its constitutions, drawn up by Brother Anthony of the order, approved by Pope Clement X, An. 1673. In the year 1687, Pope Innocent XI granted them, by a Bull, permission to make the solemn vows under the rule of St Augustin, and to have a General.

These religious are habited like the Capuchins, with this difference, that they wear a leathern girdle, instead of a cord, and, on the right side of their cloke, an escutcheon representing the nativity of our Saviour. There are also Nuns of this order, who wear the same habit, and are cloystered, and make a vow of poverty, obedience, and hospitality. Their superior has the title of *elder sister*.

BIBLE. In Greek *εβλαο*. *The Book*. It is the name, which Christians give, by way of eminence, or distinction, to the collection of sacred writings, or the holy scriptures of the Old and New Testament. The Hebrews call it *Mikra*, which signifies *lesson* or *lecture*.

This

PRIDEAUX,
Connect.
Part. I. B. v.
IREN. adv.
Hæref. lib. iii.
TERTULL.
de habitu mu-
lier. cap. 3.
CLEM.
ALEX.
Strom. 1.
2 King xxii.

This sacred book is that, on which both the Jewish and the Christian religion are founded. The Jews, it is true, acknowledge only the scriptures of the *Old Testament*; the collecting and publishing of which is unanimously ascribed, both by Jews and Christians, to EZRA. Some of the ancient Fathers, on no other foundation than that fabulous and apocryphal book, the second book of Esdras, pretend, that the scriptures were entirely lost and destroyed in the Babylonish captivity, and that Ezra restored them all again by divine revelation. What is certain, is, that, in the reign of Josiah, there was no other book of the Law extant, than that found in the temple by Hilkiah: from which original, by order of that pious king, copies were immediately written out, and search made for all the other parts of the scriptures; by which means copies of the whole became multiplied among the people, who carried them with them into their captivity.

BUXTORF,
Tiberias, cap.
11.
ELIAS LE-
VITA, in Ma-
foreth.
JOSEPH. lib.
i. contr. Ap-
pion.

After the return of the Jews from their Babylonish captivity, Ezra got together as many copies as he could of the sacred writings, and out of them all prepared a correct edition; disposing the several books in their proper order, and settling the canon of scripture for his time. These books he divided into the three parts: 1. The *Law*; 2. The *Prophets*; 3. The *Cetubim*, or *Hagiographia*, i. e. the *Holy Writings*. Josephus mentions this division, where he says; 'We have only twenty-two books, which we believe to be of divine authority; of which, five are the books of Moses. From the death of Moses to the reign of Artaxerxes, the son of Xerxes, king of Persia, the prophets, who succeeded Moses, have written in thirteen books. The remaining four books contain hymns to God, and moral precepts for the conduct of life.' In this division,

The LAW contains

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|---------------|-----------------|
| 1. GENESIS. | 4. NUMBERS. |
| 2. EXODUS. | 5. DEUTERONOMY. |
| 3. LEVITICUS. | |

The writings of the PROPHETS are

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|------------------------------|--------------------------------------|---------------|
| 1. JOSHUA. | 6. JEREMIAH <i>with his</i> | 10. JOB. |
| 2. JUDGES, <i>with</i> RUTH. | LAMENTATIONS. | 11. EZRA. |
| 3. SAMUEL. | 7. EZEKIEL. | 12. NEHEMIAH. |
| 4. KINGS. | 8. DANIEL. | 13. ESTHER. |
| 5. ISAIAH. | 9. The <i>twelve</i> minor Prophets. | |

And the HAGIOGRAPHIA consist of

- | | |
|------------------|-------------------------|
| 1. The PSALMS. | 3. ECCLESIASTES. |
| 2. The PROVERBS. | 4. The Song of SOLOMON. |

HIERON. in
Prologo Ga-
leato.

This division was made for the sake of reducing the number of the sacred books to the number of the letters in their alphabet, which amount to just twenty-two. At present, they reckon twenty-four books in their scriptures; in disposing of which the *Law* stands as it did: the *Prophets* are distributed into the *former* and *latter* Prophets.

The former Prophets are	{ JOSHUA. JUDGES. SAMUEL. KINGS.	The latter Prophets are	{ ISAIAH. JEREMIAH. EZEKIEL. The <i>twelve</i> minor Prophets.
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And the HAGIOGRAPHIA consist of

The PSALMS.	RUTH.	DANIEL.
The PROVERBS.	The LAMENTATIONS.	EZRA.
JOB.	ECCLESIASTES.	The CHRONICLES.
The Song of SOLOMON.	ESTHER.	

Under the name of *Ezra* they comprehend *Nehemiah*. It is true, this order hath not always been observed; but the variations from it are of little or no moment.

The five books of the *Law* were divided into fifty four *sections*. This division many of the Jews hold to have been appointed by Moses himself; but others, with more probability, ascribe it to Ezra. The design of this division was, that one of these sections might be read in their synagogues every Sabbath-day. The number was LIV, because, in their intercalated years (a month being then added) there were LIV Sabbaths. In other years, they reduced them to LII, by twice joining together two short sections. Till the persecution of Antiochus Epiphanes, they read only the *Law*; but, the reading of it being then prohibited, they substituted in the room of it LIV sections out of the Prophets: and when the reading of the *Law* was restored by the Maccabees, the section, which was read every Sabbath out of the *Law*, served for their first lesson, and the section out of the Prophets for their second. These sections were divided into *verses*, which the Jews call *Pesukim*. If Ezra was not the author of this division, it was introduced not long after him; and seems to have been designed for the use of the *Targumists*, or *Chaldee Interpreters*: for, after the return of the Jews from the Babylonish captivity, when the Hebrew language had ceased to be their mother-tongue, and the Chaldee grew into use instead of it, the custom was, that the *Law* should be first read in the original Hebrew, and then interpreted to the people in the Chaldee language; for which purpose these shorter sections or periods were very convenient.

Buxtorf;
Tiberias, cap.
11.

Buxtorf,
ibid.

The division of the holy Scriptures into *Chapters*, as we at present have them, is of much later date. Some attribute it to Stephen Langton, Archbishop of Canterbury in the reigns of John and Henry III. But the true author of the invention was Hugo de Sancto Caro, commonly called *Hugo Cardinalis*; because he was the first Dominican that was ever raised to the degree of Cardinal. This Hugo flourished about the year 1240. He wrote a comment on the Scriptures, and projected the first *Concordance*, which is that of the vulgar Latin Bible. The aim of this work being for the more easy finding any word or passage in the Scriptures, he found it necessary to divide the book into sections, and the sections into sub-divisions: for till that time, the vulgar Latin Bibles were without any division at all. These sections are the chapters, which the Bible hath ever since been divided into. But the subdivision of the chapters was not then by verses, as it is now. Hugo's method of subdividing them was by the letters A, B, C, D, E, F, G, placed in the margin, at an equal distance from each other, according to the length of the chapters. The subdivision of the chapters into verses, as they now stand in our Bibles, had it's original from a famous Jewish Rabbi named Mordecai Nathan, about the year 1445. This Rabbi, in imitation of *Hugo Cardinalis*, drew up a Concordance to the Hebrew Bible, for the use of the Jews. But, tho' he followed Hugo in his division of the books into chapters, he refined upon his invention as to the subdivision, and contrived that by verses. This being found to be a much more convenient method, it has been ever since followed. And thus, as the Jews borrowed the division of the books of the holy Scriptures into chapters from the Christians, in like manner the Christians borrowed that of the chapters into verses from the Jews.

Balæus,
Cent. III. p.
275.

Buxtorf.
Pref. ad Con-
cord. Bibl.
Hebr.

Buxtorf,
ubi supra.

Ezra (in the opinion of most learned men) published the Scriptures in the Chaldee Character: for that language being grown wholly into use among the Jews, he thought proper to change the old Hebrew character for it, which hath since that time been retained only by the Samaritans, among whom it is preserved to this day. There is in the church of St Dominic, in Bononia, a copy of the Hebrew Scriptures, kept with a great deal of care, which they pretend to be the original copy, written by Ezra himself; and therefore it is valued at so high a rate, that great sums of money have been borrowed by the Bononians upon the pawn of it, and repaid for it's redemption. It is written, in a very fair character, upon a sort of leather, and made up into a roll, after the ancient manner; but, it having the vowel points annexed, and the writing being fresh and fair, without any decay, these circumstances prove the novelty of the copy, and that it is a forgery of the Roman Catholics.

Euseb.
Chron. ad
An. 4740.
Hieron.
Pref. ad
1 Reg.
Fest. Adri-
ani, Flagell.
Judaor. lib.
ix. cap. 2.

As the Jews were very backward in having any intercourse with strangers and foreigners, it was a long time before their sacred books came to be known and read in other nations. Josephus ascribes the little that is said of the Jews by Pagan writers to this, that the latter had no opportunity of being acquainted with their histori-

ans, for want of a translation of their sacred books into the Greek language. Aristeas indeed pretends, that there was an imperfect version of the Scriptures before the time of Demetrius Phalereus, and that Theopompus, intending to insert a part of them in his verses, was deprived of his understanding; but of this there is no proof. What is most probable, is, that, some time after Alexander the Great, the Jews, who were dispersed in great numbers in the provinces, and were not sufficiently acquainted with the Hebrew, desired a Greek translation of their Scriptures. To this we may add, that the curiosity of the Philosophers, and the great desire of the kings of Egypt to enlarge and enrich their library, produced the first translations of the Jewish Scriptures.

The Jews, upon their return from the Babylonish captivity, having brought with them the Chaldaic, or Assyrian, language, which from that time became their mother-tongue; this gave birth to the *Chaldee translations*, or rather *paraphrases*, of their Scriptures, called *Targum*; concerning which, See CHALDEE PARAPHRASE and TARGUM.

DUPIN,
Can. of Scr.
Vol. I. B. i.
Ch. 6. §. 1.
CLEM. Alex.
Strom. lib. i.
EUSEB.
Præp. Evang.
lib. ix. cap. 6.

It is a matter of dispute, among authors, whether there was a Greek version of the Old Testament more antient than that, supposed to have been made by seventy two Jews, in the reign of Ptolomy Philadelphus. Clemens Alexandrinus, and Eusebius, among the ancients, and Bellarmine, Serarius, and others, among the moderns, are of opinion there was. They ground their opinion, first, upon the testimony of Aristobulus, reported by Eusebius; which imports, that 'before Alexander conquered the Persians, some authors had translated what concerned the departure of the Jews out of Egypt, the most considerable of what had befallen them, the taking of their country, and the explication of their Law:' words, which seem to imply that the Pentateuch had been translated into Greek before the LXX: secondly upon this, that some heathen Philosophers, more ancient than the LXX, particularly Plato, seem to have borrowed several things from the books of Moses. On the other hand, St Augustin, Philo, and Epiphanius, seem to be persuaded, that the LXX were the first, who translated the sacred books into Greek. This is likewise the opinion of Baronius, and others. They rely chiefly on the testimony of Aristeas, who supposes that there was no Greek version of the Law, before that of the LXX; for, had there been any, it must have been known to the Jews, and to king Ptolomy's library-keeper, who sought ever where for Greek books; nor is it likely, in that case, they would have given themselves the trouble of making a new one. All that is certain in this matter, is, that, if there was a Greek translation of the Scriptures, before the LXX, there are now no traces or footsteps remaining of any such version. As for the *Septuagint* itself, we shall reserve the account of it for a distinct article. See SEPTUAGINT.

DUPIN,
ubi supra, §. 5.

IREN. lib. iii.
cap. xxiv.

HIERON.
in Isaiah xlix.

DUPIN, ibid.
EUSEB.
Hist. Eccles.
lib. vi. c. 17.

Before our Saviour's time, there was no other Greek version of the Old Testament, besides that, which went under the name of the LXX: but, after the establishment of Christianity, some authors undertook new translations of the Bible, under pretence of making them more conformable to the Hebrew text. The first, who formed this design, was the Jewish proselyte AQUILA, of the city of Synope, in Pontus, disciple to Rabbi Akiba; who put it in execution in the twelfth year of the Emperor Adrian, A. D. 128. St Epiphanius pretends, that, being excommunicated after his conversion, for addicting himself to Judicial Astrology, he set about this version out of hatred to the Christians, and with a wicked design of corrupting the passages of the prophets, relating to Jesus Christ. St Jerom says, his version is made word for word, and with too scrupulous a niceness.

The second Greek version is that of SYMMACHUS, a Samaritan by birth, who first turned Jew, then Christian, and at last Ebionite. He composed it, according to Epiphanius, in the reign of the Emperor Severus. His version was more free than the rest; for he applied himself chiefly to give the sense, without translating word for word: wherefore his version comes nearer the LXX, than that of Aquila.

The third Greek version, after that of the LXX, is that of THEODOTION of Ephesus. It is said, he was a disciple of Marcion, and that, having had some difference with those of his sect, he turned Jew. The version of this author was the best of the three, because he kept a just *Medium* between Aquila and Symmachus, not confining himself so servilely to the letter, as the former did, nor wandering so far from it, as the second did.

There were, besides these, three other Greek versions, whose authors are unknown. Origen, as quoted by Eusebius, tells us, that one of these versions was found at Nicopolis, near Actium in Epirus. They were not translations of all the books of Scripture, but of some few only.

HIERON.
in Tit. iii.

It is past dispute, that the *Latin* churches had, even in the first ages, a translation of the Bible in their language; which being the vulgar language, and consequently understood by every one, occasioned a vast number of Latin versions. Among all these, there was one, which was generally received, and called by St Jerom the *vulgar* or common translation. St Austin gives this version the name of the *Italic*, and prefers it to all the rest: but we reserve a distinct article for this version. See VULGATE.

DUPIN, ubi
supra, ch. vii.
§. 1.

St Jerom undertook to revise and correct the Latin version of the Bible: but having afterwards attained to a more perfect knowledge of the Hebrew language, he set about a new translation of some books of the Old Testament from the Hebrew; and continuing, at the solicitation of his friends, to translate the rest, he at last perfected an entire new version of all the books contained in the Hebrew canon. In his translation, he followed, as nearly as he could, the version of the LXX, and retained the very expressions of the ancient vulgar Latin, as far as was consistent with purity of style, and true Latinity. This translation was so highly applauded by the Christian church, that some authors have pretended it was brought to perfection by the inspiration of the Holy Ghost. But St Augustin looked upon the author to be so well skilled in the Hebrew language, as to be able to undertake, and bring to perfection, such a work by the strength of his own abilities. St Jerom's version was soon received in many churches; and, in the VIth century, it became as general, and was in as great esteem, as the ancient Vulgate.

DUPIN,
ibid. §. 2.

MELCHIOR
CANUS, SAL-
MERON, F.
MORIN, &c.

It was not till the XVIth century, that any new Latin translations were made of the Bible from the Hebrew text. SANCTES PAGNINUS, a Dominican Monk, was the first, who undertook a new version of the books of Scripture into Latin from the modern Hebrew text. His design was encouraged by Pope Leo X; and his version made it's first appearance at Lyons in the year 1527. It adheres too scrupulously to the words of the text; which makes it obscure, and to favour of barbarity in many places. He is likewise often misled as to the sense, having affected too much to follow the explications of the Jewish Rabbins. It is however a very useful work, and very proper to explain the literal sense of the Hebrew text. Arias Montanus, when he compiled the the edition of the *Biblia Polyglotta*, revised this translation of Pagninus.

Idem, ib. §. 4.

Cardinal CAJETAN, tho' not versed in the Hebrew, undertook a translation of some parts of the Bible, by the assistance of two persons, well skilled in that language, the one a Jew, the other a Christian. After him, ISIDORE CLARIUS, a Monk of Mount Cassin, set himself to reform the vulgar version after the Hebrew text; in the doing of which, he pretends to have corrected above eight thousand passages of the Bible.

Besides these translations made by Catholic authors, there are some likewise performed by Protestant translators: the first of whom was SEBASTIAN MUNSTER. His version is more intelligible, and in much better Latin, than that of Pagninus. Huetius bestows on him the character of a translator, well versed in the Hebrew, and whose style is very exact and conformable to the original. The translation of LEO JUDA, a Zuinglian, printed at Zurich, in 1543, and afterwards by Robert Stephens in 1545, is written in a more elegant style, than that of Munster: he often departs from the literal meaning of the Hebrew text for the sake of a polite Latin expression. But in this he has not taken so great liberty as SEBASTIAN CASTALIO, who undertook to give the world an elegant Latin version of the Bible: but there are critics, who censure him for departing from the noble simplicity, and natural grandeur of the original, and deviating into an affected, effeminate, style, overcharged with false Rhetoric, and not always true Latinity. The version of JUNIUS and TREMELLIVS has much more of the true natural simplicity. The chief Hebraisms are preserved in it, and the whole is strictly conformable to the Hebrew text. We must not forget the version of THEODORE BEZA, a Protestant Divine of Geneva, in the XVIth century. Sebastian Castalio found fault with this version, and Beza wrote an apology for it, about the year 1564.

The

F. AUG.
CALMET,
Dict. Bibl.
Art. BIBLE.
ISAAC LE
LONG, Bi-
blioth. Sacr.

The Christians of the *East*, as well as those of the *West*, had their translations of the holy Scriptures. The SYRIANS have, in their language, a version of the Old Testament, which they pretend to be of great antiquity. A great part of it, they say, was made in Solomon's time, and the rest in the time of Abgarus king of Edeffa. They relate, that Hiram, king of Tyre, desired Solomon to communicate the use of letters, and writing, to the Syrians, and to get translated for them the sacred books of the Hebrews: which request Solomon complied with, and sent them the Pentateuch, Joshua, Judges, Ruth, Samuel, the Psalms, Proverbs, Ecclesiastes, Solomon's Song, and Job; which were the only books then extant: the remaining books of Scripture, they add, were translated into *Syriac*, after the death of Christ, by the care of Abgarus, king of Edeffa. But this account is looked upon as fabulous. It is true the SYRIAC version, which we now have, must be very ancient, since it is often cited by the Fathers. Dr Prideaux is of opinion, it was made within the 1st century after Christ; that the author of it was some Christian of the Jewish nation; and that it is the best translation of the Old Testament. This version is not always agreeable to the original, but in some places is more conformable to the Samaritan Pentateuch, and in some to the version of the Septuagint. In the Psalms, the translator has taken the liberty to leave out the ancient titles and inscriptions of each Psalm; instead of which he gives an abstract of the contents of each Psalm. That he was a Christian, is plain, because he has applied several Psalms to Jesus Christ, and his church.

Connect. P. ii.
B. 1.

DUPIN, ubi
supra, ch. viii.
§. 2.

DUPIN, ubi
supra, §. 3.

The ARABIC versions of the Bible are of two sorts; the one done by Christians, the other by Jews. There is one of the Old Testament, whose author is supposed to be Saadiah Gaon, a Jew of Babylon, who wrote the same about the year of Christ 900. Of this whole work, the Pentateuch alone is printed. The Jews have another Arabic version in Hebrew characters, which Erpenius published, in Arabic characters, at Leyden, in the year 1622. Among the Arabic translations done by Christians, there is one printed in the Polyglots of Paris and England; but both the author, and the time when it was written, are unknown. It must have been made since the publication of the Koran, because the author in many places has evidently followed it. In this version the Pentateuch is translated from the Hebrew text, that of Job from the Syriac, and the rest from the Septuagint. There are besides several Arabic versions of particular books of Scripture; as, a translation of the Pentateuch from the Syriac, and another of the same from the Septuagint; and two other versions of the Pentateuch, the manuscripts of which are in the Bodleian Library. There are also some Arabic translations of the Psalms; one printed at Genoa in 1516, the other at Rome in 1619. And there is a manuscript version of the Prophets in this language, preserved in the Bodleian library.

DUPIN, ubi
supra, §. 4.

CHRYSOST.
Homil. I. in
Johan.
THEOD. de
curand. Græc.
affect. lib. v.

The Gospel being preached in all nations, there is no doubt but that the Bible, which is the foundation of the Christian religion, was translated into the respective languages of each nation. St Chrysostom, and Theodoret, both testify, that the books of the Old and New Testament had been translated into the Syrian, Egyptian, Indian, Persian, Armenian, Ethiopic, Scythian, and Sarmatian languages. Socrates and Sozomen tell us, that Ulphilas, bishop of the Goths, who lived about the middle of the IVth century, had translated the Holy Scriptures into the *Gothic* language: and Pope John VIII gave his approbation to the version of the Holy Scriptures made into the *Sclavonian*.

LUDOLF.
Hist. Ethiop.
lib. iii. c. 4.

The ETHIOPIC version of the Old Testament is made immediately from the Greek text of the Septuagint; and there is a very plain agreement between this translation and the Alexandrian manuscript; the order of the chapters, the inscriptions of the Psalms, and every thing else being exactly alike. The Ethiopians attribute this version to Frumentius, the apostle of Ethiopia, sent thither by Athanasius bishop of Alexandria.

RENAUDOT,
Liturg. Ori-
ent. Tom. I.
Comment. in
Liturg. Copt.

The COPTIC or EGYPTIAN translation is, likewise, made from the Greek of the Septuagint; in which the Egyptian translator so punctually followed the Greek text, that he refused to make use of the labours of Origen, and others, who had been at the pains to compare the Greek version with the Hebrew text. We are quite in the dark as to the author, and the time of this version: but, probably, it is very ancient, since we cannot suppose, the Egyptian church was long without a translation of their Scriptures in their mother tongue.

There are several versions of the Bible in the PERSIAN language, most of which are in manuscript. There is a translation of the Psalms, by one Father John, a Carmelite, and another of the same book, done from the Latin by the Jesuits. Walton, in the London Polyglot, has published the Gospels, translated by one Simon, the son of Joseph, a Christian of Persia, who lived in the year 1341. We have likewise some manuscript translations of the Bible in the TURKISH language; particularly a version of the New Testament, printed at London in 1666.

J A C. L E
L O N G, Bibl.
Sacr. Tom. I.
pag. 219.

The ARMENIANS have an old translation of the Scriptures in their language, taken from the Greek of the Septuagint. Three learned Armenians were employed about it, in the time of the Emperor Arcadius; viz. Moses surnamed the Grammarian, David the Philosopher, and Mampræus. The Armenians, in 1666, procured an edition of the Bible in their language to be made at Amsterdam, under the direction of an Armenian bishop. Another was printed at Antwerp in 1670, by the procurement of Theodorus Patræus; and the New Testament separately in 1668.

J A C. L E
L O N G, ubi
supra.
C A L M E T,
ubi supra.

Whilst the Roman Empire maintained itself in Europe, the reading of the Scriptures in the Latin tongue, which was the universal language of that Empire, prevailed every where. But, since the face of affairs in Europe has been changed, and so many different monarchies erected upon the ruins of the Roman Empire, the Latin tongue has by degrees grown into disuse; whence has arisen a necessity of translating the Bible into the respective languages of each people: and this has produced as many different versions of the Scriptures in the MODERN languages, as there are different nations, professing the Christian Religion. Hence we meet with FRENCH, ITALIAN, SPANISH, GERMAN, FLEMISH, DANISH, SCLAVONIAN, POLISH, BOHEMIAN, and RUSSIAN, or MOSCOVITE Bibles, not to mention, at present, ANGLO-SAXON, and modern ENGLISH Bibles; the most remarkable of which I shall just point out.

The oldest FRENCH Bible, that we hear of, is the version of Peter de Vaux, chief of the Waldenses, who lived about the year 1160. Raoul de Presle translated the Bible into French, in the reign of Charles V, king of France, about the year 1380. Besides these, there are several old French translations of particular parts of Scripture. The Doctors of Louvain published the Bible in French, at Louvain, by order of the Emperor Charles V, in 1550. Cardinal Richlieu had set some persons about a new translation; but his death put a stop to the execution of this design. There is a version by Isaac le Maître de Sacy, published in 1672, with explanations of the literal and spiritual meaning of the text, which was received with wonderful applause, and has been often reprinted. As to the New Testaments, in French, which have been printed separately, one of the most remarkable is that of F. Amelotte, of the Oratory, composed by the direction of some French Prelates, and printed with annotations, in the years 1666, 1667, and 1670. The author pretends he had been at the pains to search all the libraries in Europe, and collate the oldest manuscripts: But, in examining his work, it appears, that he has produced no considerable various readings, which had not been before taken notice of either in the London Polyglot, or elsewhere. The *New Testament* of Mons, printed in 1665, with the Archbishop of Cambray's permission, and the king of Spain's licence, made a great noise in the world. It was condemned by Pope Clement IX, in 1668, and by Pope Innocent XI, in 1679, and in several bishoprics of France at several times. The New Testament, published at Trevoux, in 1702, by M. Simon, with literal and critical annotations upon difficult passages, was condemned by the bishops of Paris and Meaux, in 1702. F. Bohours, a Jesuit, with the assistance of F. F. Michael Tellier, and Peter Bernier, Jesuits likewise, published a translation of the New Testament in 1697: but this translation is for the most part harsh and obscure; which was owing to the author's keeping too strictly to the Latin text, from which he translated.

L E L O N G,
ubi supra.
C A L M E T,
ubi supra.

There are likewise French translations of the Scriptures, published by *Protestant* authors: one by Robert Peter Olivetan, printed at Geneva in 1535, and since often reprinted, with the corrections of John Calvin and others: another by Sebastian Castalio, remarkable for particular ways of expression, never used by good judges of the language; such as, *trepasser* instead of *transgresser*, *rognement* instead of *circumcision*, and *avantpeau* instead of *prepuce*. John Diodati, likewise, published a

French Bible at Geneva in 1644; but some find fault with his method, in that he rather paraphrases the text, than translates it. Faber Stapulensis translated the New Testament into French, which was revised and accommodated to the use of the reformed churches in Piedmont, and printed in 1534. Lastly M. John le Clerc published a New Testament in French, at Amsterdam, in 1703, with annotations taken chiefly from Grotius and Hammond: but this version was prohibited in Holland, by order of the States-General, as tending to revive the errors of Sabellius and Socinus.

POSSEVIN.
in Appar.
Sacr.

CALMET,
ubi supra.

LE LONG,
ubi supra.

We read of an ITALIAN translation of the Bible, made by James de Voragine, who lived in 1270; but there is reason to doubt, whether there ever was such a version. The first Italian Bible, published by the Romanists, is that of Nicolas Malerme, a Benedictin Monk, printed at Venice in 1471. It was translated from the *Vulgate*. The version of Anthony Brucioli, published at Venice, in 1532, was prohibited by the council of Trent. The Calvinists likewise have their Italian Bibles. There is one of John Diodati, in 1607, and 1641; and another of Maximus Theophilus in 1551, dedicated to Francis de Medicis, Duke of Tuscany. The Jews of Italy have no entire version of the Bible in Italian, the Inquisition constantly refusing to allow them the liberty of printing one: to supply the want of which, Leo of Modena, in the year 1612, published a dictionary in Italian, and Hebrew, explaining all the most difficult passages of the Bible in Italian.

CALMET,
ubi supra.

LE LONG,
ubi supra.

The first SPANISH printed Bible, that we hear of, is that, mentioned by Cyprian de Valera, which he says was published about the year 1500. The Epistles and Gospels were published, in that language, by Ambrose de Montefin, in 1512; the whole Bible by Casiodore de Reyna, a Calvinist, in 1569; and the New Testament, dedicated to the Emperor Charles V, by Francis Enzinas, otherwise called Driander, in 1543. The first Bible, which was printed in *Spanish* for the use of the Jews, was that printed at Ferrara, in 1553, in Gothic characters, and dedicated to Hercules d'Est, Duke of Ferrara. This version is very ancient, and was probably in use among the Jews of Spain, before Ferdinand and Isabella expelled them out of their dominions in 1492.

SOCR. Hist.
Eccl. lib. iv,
cap. 33.

CALMET,
ubi supra.

LE LONG,
ubi supra.

The first and most antient translation of the Bible, in the GERMAN language, is that of Ulphilas, bishop of the Goths, about the year 360. This bishop left out the books of *Kings*, which treat chiefly of war, lest it should too much encourage the martial humour of the Goths. An imperfect manuscript of this version was found in the Abbey of Verden, near Cologne, written in letters of Silver; for which reason it is called *Codex Argenteus*; and it was published by Francis Junius in 1665. The oldest German, printed, Bible extant is that of Nuremberg, printed in 1447; but who the author of it was, is uncertain. John Emzer, Chaplain to George Duke of Saxony, published a version of the New Testament in opposition to Luther. There is a German Bible of John Eckius, in 1537, with Emzer's New Testament added to it; and one by Ulembergius, of Westphalia, procured by Ferdinand Duke of Bavaria, and printed in 1630. Martin Luther, having employed eleven years in translating the Old and New Testament, published the Pentateuch in 1522, the Historical books and the Psalms in 1524, the books of Solomon in 1527, Isaiah in 1529, the Prophets in 1531, and the other books in 1530: he published the New Testament in 1522. The learned agree, that his language is pure, and the version clear, and free from intricacies: it was revised by several persons of quality, who were masters of all the delicacy of the German language. The German Bibles, which have been printed in Saxony, Switzerland, and elsewhere, are, for the most part, the same as that of Luther, with very little variation. In 1604, John Piscator published a version of the Bible in German, taken from that of Junius and Tremellius: but his turn of expression is purely Latin, and not at all agreeable to the genius of the German Language. The Anabaptists have a German Bible, printed at Worms in 1529. John Crellius published his version of the New Testament at Racovia, in 1630; and Felbinger his, at Amsterdam, in 1660.

CALMET,
ubi supra.

LE LONG,
ubi supra.

The FLEMISH Bibles of the Romanists are very numerous, and for the most part have no author's name prefixed to them, till that of Nicolas Vinck, printed at Louvain, in 1548. The *Flemish* versions, made use of by the Calvinists till the year 1637, were copied principally from that of Luther. But the Synod of Dort having, in 1618, appointed a new translation of the Bible into Flemish, deputies were named for the work, which was not finished till the year 1637. The first

DANISH

DANISH Bible was published, by Peter Palladius, Olaus Chrysoſtom, John Synningius, and John Maccabæus, in 1550; in which they followed Luther's first German version. There are two other versions; the one by John Paul Refenius, bishop of Zealand, in 1605; the other, being the New Testament only, by John Michel, in 1524. In 1534, Olaus and Laurence published a SWEDISH Bible, from the German version of Martin Luther. It was revised, in 1617, by order of King Gustavus Adolphus, and was afterwards almost universally followed. The BOHEMIANS have a Bible translated by eight of their Doctors, whom they had sent to the schools of Wittenberg and Basil, on purpose to study the original languages. It was printed in Moravia, in the year 1539. The first POLISH version of the Bible, it is said, was that composed by Hadewich, wife of Jagellon, Duke of Lithuania, who embraced Christianity in 1390. In 1599, there was a *Polish* translation of the Bible, published at Cracow, which was the work of several Divines of that nation, and in which James Wieck, a Jesuit, had a principal share. The Protestants, in 1596, published a *Polish* Bible from Luther's German version, and dedicated it to Uladisslaus IV, king of Poland. The RUSSIANS or MOSCOVITES published the Bible in their language in 1581: it was translated from the Greek by St Cyril, the Apostle of the Slavonians; but, this old version being too obscure, Ernest Gliik, who had been carried prisoner to Moscow, after the taking of Narva, undertook a new translation of the Bible in the SCLAVONIAN; who dying in 1705, the Czar Peter appointed some particular Divines to finish the translation: but, whether it was ever printed, we cannot say.

If we enquire into the versions of the Bible of our own Country, we shall find, that Adelm, bishop of Sherburn, who lived in 709, made an ENGLISH-SAXON version of the Psalms; and that Eadfrid, or Ecbert, bishop of Lindisferne, who lived about the year 730, translated several of the books of Scripture into the same language. It is said likewise, that venerable Bede, who died in 735, translated the whole Bible into SAXON: but Cuthbert, Bede's disciple, in enumerating his master's works, mentions only his version of the Gospel of St John, and says nothing of any other books of the Bible. Some pretend, that king Alfred, who lived in 890, translated a great part of the Scriptures. We find an old version, in the *Anglo-Saxon*, of several books of the Bible, made by Elfric, Abbot of Malmesbury: it was published at Oxford in 1699. There is an old *Anglo-Saxon* version of the four Gospels, published by Matthew Parker, Archbishop of Canterbury, in 1571, the author whereof is unknown. Dr Mill observes, that this version was made from a Latin copy of the old vulgate.

As to the ENGLISH versions of the Bible, the most antient is that of John de Trevisa, a secular Priest, who translated the Old and New Testament into *English*, at the request of Thomas Lord Berkley: he lived in the reign of Richard II, and finished his translation in the year 1357. The second author, who undertook this work, was the famous Wickliff, who lived in the reigns of Edward III, and Richard II. The manuscript of his version is in several libraries in England. In the year 1534, an English version of the Bible, done partly by William Tindal, and partly by Miles Coverdale, was brought into England from Antwerp. The bishops found great fault with this translation; upon which a motion was made in convocation for an English translation of the Bible to be set up in all churches. This motion, tho' opposed by bishop Gardiner, and his party, succeeded at last. The king gave orders for setting about it with all possible haste; and within three years the impression of it was finished. Cromwell procured a general warrant from the king, allowing all his subjects to read it: for which Cranmer wrote his thanks to Cromwell, 'rejoicing to see the day of reformation now risen in England, since the word of God did shine over it all, without a cloud.' Cromwell likewise gave out injunctions, requiring the Clergy to set up Bibles in all their churches, and to encourage the people to read them. In 1542, an act passed, for restraining the use of the Bible. The preamble sets forth, that 'many seditious and ignorant people had abused the liberty granted them for reading the Bible, and that great diversity of opinions, animosities, tumults, and schisms had been occasioned by perverting the sense of the Scripture. To retrieve the mischiefs arising from hence, it is enacted, that a certain form of orthodox doctrine be set forth, as a standard of belief, and that Tindal's *false translation* of the Old and New Testament—be suppressed, and forbid-

BALÆUS,
Script. Britt.
Cent. i. c. 88.
Id. Cent. ii.
cap. 4.

J. FOXIUS,
Præf. in E-
vang. Anglo-
Sax. &c.
Acta SS. Ord.
S. Bened.
T. III.

GUILELM.
MALM. de
gest. Reg.
Angl. l. v. ad
an. 893.

LE LONG,
ubi supra.

FULLER'S
Ch. Hist.
BURNET,
Hist. Ref. B. i.

34 Hen. VIII.
ch. i.

'den to be read in any of the King's dominions.' In the reign of Edward VI, Fuller mentions another translation of the Bible, printed in two editions; the first in 1549, the other in 1551; but neither of them divided into verses.

A. D. 1568.
COLLIER,
Ecclef. Hist.
P. II. B. vi.

In the reign of Queen Elizabeth, came out the *Bishops Bible*, so called, because several of that order were concerned in that version. The work was divided into several parcels, and assigned to men of learning and character. Most of the divisions are marked with great initial letters, signifying either the names or the titles of the persons employed. William Alley, Bishop of Exeter, had the Pentateuch for his share, and at the end there stand the capital letters W. E. Joshua, Judges, Ruth, and the two books of Samuel, were given to Richard Davis, Bishop of St. Davids: it is marked R. M. The four books of Kings, and Chronicles, were assigned to Edwin Sandys, Bishop of Worcester. The books of Ezra, Nehemiah, Esther, and Job, were done by one, whose name is marked A. P. C. The book of Psalms is signed T. B. The book of Proverbs is marked A. P. C. The C set at some distance, to distinguish it from the former A. P. C. Ecclesiastes and Solomon's Song are marked A. P. E. for Andrew Perne, Bishop of Ely. Isaiah, Jeremiah, and Lamentations, were done by Robert Horn, Bishop of Winchester, as may be conjectured from the letters R. W. Ezekiel and Daniel were translated by T. B. L. which is supposed to stand for Bentham, Bishop of Litchfield. Hosea, Joel, and the rest of the Minor Prophets, were done by Edmund Grindal, then Bishop of London, who signs himself E. L. The Apocrypha, it is said, was translated by Parkhurst, Bishop of Norwich: the capitals subjoined are I. N. The four Gospels, the Acts of the Apostles, and the Epistle to the Romans, were given to Cox, Bishop of Ely: the capitals are R. E. The first Epistle to the Corinthians is subscribed G. G; which probably may stand for Gabriel Goodman, then Dean of Westminster. The remainder of the New Testament had no capitals subjoined. Archbishop Parker had the principal direction of this affair, revised the performance, and perhaps gave the finishing hand to it. He employed several Critics in the Hebrew and Greek Languages to review the old translation, and compare it with the original. One Laurence, famous for his skill in the Greek, was employed to revise the New Testament.

A. D. 1604.

In the second year of James I, a resolution was taken, at the conference held at Hampton-Court, for a new translation of the Bible; which design was executed in 1607. The number of the translators was forty-seven. They were thrown into six divisions, and particular books assigned to each division.

The first division consisted of persons residing at Westminster. They were Dr Andrews, Dean of Westminster; Dr Overall, Dean of St Paul's; Dr Seravia, Dr Clark, Dr Leifeild, Dr Leigh, Archdeacon of Middlesex; Mr Burleigh, Mr King, Mr Thomson, and Mr Beadwell. These translated the Pentateuch, and the books of Joshua, Judges, Ruth, Samuel, and Kings.

The second division consisted of persons residing at Cambridge. They were Mr Lively; Mr Richardson, afterwards D. D. and Master of Peter-house, and Trinity-College; Mr Chaderton, afterwards D. D. and Master of Emanuel; Mr Dillingham; Mr Andrews, afterwards D. D. and Master of Jesus-College; Mr Harrison, Vice-Master of Trinity-College; Mr Spalding, Hebrew Professor; and Mr Bing. Their share of the translation was the books of Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, and Solomon's Song.

The third class of translators resided at Oxford, and were; Dr Harding, President of Magdalen-College; Dr Reynolds, President of Corpus-Christi; Dr Holland, Rector of Exeter-College; Dr Kilby, Rector of Lincoln-College; Mr Smith, afterwards D. D. and Bishop of Gloucester, who likewise wrote the preface to the translation; Dr Brett, and Mr Fairclowe. These translated Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, and the twelve lesser Prophets.

The fourth division lay in the University of Cambridge. Their names were, Dr Duport, Master of Jesus-College; Dr Branthwaite, Master of Gonvil and Caius; Dr Radclyffe; Dr Ward, afterwards Master of Sidney-College; Mr Downs, Greek Professor; Mr Boyse, and Mr Ward. Their portion was, the prayer of Manasses, and the rest of the Apocrypha.

The fifth division undertook the four Gospels, the Acts of the Apostles, and the Apocalypse. They resided at Oxford, and were; Dr Ravis, Dean of Christ's-Church, and afterwards Bishop of London; Dr Abbot, Master of University-College, and afterwards Archbishop of Canterbury; Dr Eades, Mr Thomson, Mr Savil, Dr Peryn, Dr Ravins, and Mr Harmer.

Lastly,

Lastly, The sixth class were employed on the Epistles; and were, Dr Barlow, Dean of Chester, afterwards Bishop of Lincoln: Dr Hutchinson, Dr Spencer, Mr Fenton, Mr Rabbet, Mr Sanderfon, Mr Dekins; all resident in Westminster.

These translators, for the better carrying on this great undertaking, governed themselves by the following rules.

I. The ordinary Bible, read in the Churches, commonly called *The Bishops Bible*, to be followed, and as little altered as the original will permit.

II. The names of the prophets, and the holy writers, with the other names in the text, to be retained as near as may be, accordingly as they are vulgarly used.

III. The old ecclesiastical words to be kept (viz.) the word *church* not to be translated *congregation*, &c.

IV. When any word has divers significations, that to be kept, which has been most commonly used by the eminent Fathers, being agreeable to the propriety of the place, and the analogy of faith.

V. The division of the chapters to be altered not at all, or as little as may be.

VI. No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words, which cannot without some circumlocution be so briefly and properly expressed in the text.

VII. Such quotations of places to be marginally set down, as are proper for reference of one scripture to another.

VIII. Every person of each division to take the same chapter or chapters, and having translated or corrected them by himself, all the division to meet together, to compare what they have done, and come to a resolution what shall stand.

IX. As every division has finished any one book in this manner, to send it to the rest to be thoroughly examined.

X. If any division, upon the review of a book so sent, shall doubt, or differ upon any places, they are to acquaint the committee appointed to manage it, to mark the places, and report their reasons; to which if the proper committee dissents, the difference is to be referred to a general meeting, which is to consist of a select number of each division, to be nominated when the whole is gone through.

XI. When the sense of any difficult place is doubted of, letters are to be directed by authority to any person of character in the kingdom, to have his judgment upon the point.

XII. Letters to be sent from every bishop to the rest of his clergy, putting them in mind of the translation in hand, and charging those, who have skill in the languages, and have bent their studies that way, to send their observations to the committees, either at Westminster, Cambridge, or Oxford.

XIII. The directors in each committee to be the Deans of Westminster and Chester, for Westminster; and the King's Professors in Hebrew and Greek, for each University.

The judicious Selden, speaking of the *Bible*, says: 'The English translation of Table-Talk. the Bible is the best translation in the world, and renders the sense of the original best, taking in, for the English translation, the *Bishops Bible*, as well as *King James's*. The translators, in King James's time, took an excellent way. That part of the Bible was given to him, who was most excellent in such a tongue (as the *Apocrypha* to Andrew Downes); and then they met together, and one read the translation, the rest holding in their hands some Bible, either of the learned tongues, or French, Spanish, Italian, &c. If they found any fault, they spoke; if not, he read on.'

King *James's Bible* is that now read, by authority, in all the Churches of England.

BIBRACTE. There is extant, in the collections of F. Montfaucon, the following inscription:

F. MONT-
FAUC. An-
tiq. Tom. IV.
chap. vi.

DEÆ BIBRACTI P. CAPRIL. PACATUS
SEXTUMVIR AUGUSTALIS
U — S — L — M.

i. e. *Publius Caprilius Pacatus, Sextumvir Augustalis*, has accomplished his vow to the GODDESS BIBRACTE. This inscription was found at Autun in France, the ancient *Bibracte*, capital of the *Ædui*, and is one proof, among many, that the ancients deified cities, as well as men.

BINGHAM,
Orig. Ecclef.
B. ii. Ch. 20.
§. 10.

BIDDING-PRAYER. It was one part of the office of the Deacons in the primitive Christian church, to be a sort of monitors and directors of the people in the exercise of their public devotions in the church. To which end they made use of certain known forms of words, to give notice when each part of the service began. This was called by the Greeks *κηρύττειν*, and by the Latins *prædicare*; which therefore do not ordinarily signify to *preach*, as some mistake it, but to perform the office of a *cryer* (*κήρυξ* or *præco*) in the assembly: whence Synesius, and others, call the Deacons *ιεροκήρυκες*, The Holy-cryers of the church; appointed to *bid* or exhort the congregation to *pray*, and join in the several parts of the service of the church.

SYNES. Ep.
67.
CHRYSTOST.
Hom. 17.

Agreeable to this ancient practice is the form *let us pray*, repeated before several of the prayers in our liturgy.

Brittannia,
The Normans.

BIGOT. A person obstinately and perversely wedded to some opinion or practice, particularly of a religious nature. Cambden, perhaps, has hit upon the true original of the word. He relates, that when Rollo, Duke of Normandy, received Gisle, the daughter of Charles *the foolish*, in marriage, together with the investiture of that dukedom, he would not submit to kiss Charles's foot: and when his friends urged him by all means to comply with that ceremony, he made answer in the English tongue *Ne se by God*, i. e. *Not so by God*. Upon which, the king and his courtiers, deriding him, and corruptly repeating his answer, called him *Bigot*; from whence the Normans were called *Bigodi*, or *Bigots*.

KÆMPFER,
Hist. of Ja-
pan.

BIKUNIS. An order of mendicant Nuns in Japan. These female devotees are generally most beautiful women; and they take on them the habit, either thro' the compulsion of their parents, or to gratify their own vicious inclinations. They may very properly be styled the *Nuns of Venus*. They travel about the country, and, when any passenger comes by, without a blush discover their naked breasts, and, either in direct terms, or by lascivious gestures, allure him to their embraces. In short, they have no one mark of sanctity about them, but their tonsure; being obliged by the rules of their order to be shaved.

BISHOP. In Greek *ἐπίσκοπος* (*Episcopus*) *Overseer* or *Superintendent*. The English word comes from the Saxon *Bischof*, the same as *Episcopus*.

Epist. i. ad
Corinth.

De Prescript.
adv. Hær.

A Bishop is the highest ecclesiastical dignitary, the chief officer in the Hierarchy, or æconomy of church government. The Apostles, after our Saviour's ascension, went forth preaching the Gospel in the particular provinces allotted to them, and appointed the first converts of every place, thro' which they passed, or, as Clemens Romanus expresses it, *the first fruits of their ministry*, to be the Bishops and Deacons of the churches planted by them. Thus Tertullian says, Clemens was ordained Bishop of Rome by St Peter, and Polycarp Bishop of Smyrna by St John.

CYPRIAN.
Ep. lv. §. 6.
EUSEB.
lib. vi. cap. 43.
De Orat.
§. 35.

CLEM. Rom.
Ep. i.

IRENEUS,
lib. iii.

IGNATIUS,
Ep. 4.

There appears to have been but one Bishop in a church; the titles of which supreme officer are reckoned up by Cyprian, and are, *Bishop*, *President*, *Pastor*, *Governor*, *Superintendent*, and *Priest*. He is likewise called in the *Revelations* the *Angel* of his church, according to Origen, and others; an appellation, which denotes both his authority and his office, his power and his duty.

Apud EUSEB.
lib. v. c. 15.
Lib. ii. c. 24.
Lib. iii. c. 4.
Lib. iv. c. 23.
Lib. vii. c. 3.

And, as there was but one Bishop to a church, so there was but one church to a Bishop; as appears from hence, that the ancient dioceses are never said to contain *churches* in the plural, but only a *church* in the singular: for authors speak of the church of Corinth, the church of Smyrna, the church of Philadelphia, the church of Antioch, &c. The word *diocese*, by which a Bishop's flock is now usually expressed, is never used in that sense by the writers of the three first centuries; but the Bishop's cure is frequently denoted by the word *παρῖς*, *parish*; as appears from the synodical Epistle of Irenæus to Pope Victor, and from numberless places of Eusebius's Ecclesiastical History, which speaks of the Bishops of the parish of Alexandria, of the parish of Ephesus, of the parish of Corinth, of the parish of Athens, of the parish of Carthage, &c. denoting the very same thing, which we now mean by the word *parish*; viz. a competent number of Christians, dwelling near together, having one Bishop, or Pastor, set over them.

The peculiar acts of the episcopal function were, preaching the word, praying with his people, administering the two sacraments of Baptism, and the Eucharist, taking care of the poor, ordaining of ministers, governing his flock; excommunicating offenders, absolving of penitents. To the constant discharge of these offices the primitive Bishops sedulously applied themselves; to which purpose they resided constantly on their cures; and residence on their parishes was deemed so necessary, that Cyprian, enumerating the sins, which brought the wrath of God on the church, in the bloody persecution of Decius, mentions the non-residence of the Bishops as one.

ORIG. in Ezech. Hom. 3.

JUSTIN MARTYR, Apolog. 2.

De Lapsis, §. 4.

The election of a Bishop was jointly in the hands of the Clergy and Laity of the Bishopric or Parish, which became vacant; and Cyprian frequently acknowledges, that he was promoted to that honourable charge by *the suffrage of the people*. When they had elected a Bishop, they presented him to the neighbouring Bishops for their approbation and consent, without which his election was not valid. Sometimes the choice of a Bishop was transferred, by consent of the people, to the neighbouring Bishops; a custom, which generally prevailed in the dioceses of Africa. A Bishop, when elected, was ordained or installed in his own church by the neighbouring Bishops. That three were sufficient for the purpose, appears from hence, that Novatian, when he schismatically aspired to the See of Rome, that his ordination might appear canonical, wheedled three ignorant and simple Bishops, to come to Rome, and instal him by imposition of hands. A Bishop, thus chosen and ordained, always gave notice of his advancement to the most renowned Bishops of the church.

Epist. lv. §. 7.

Epist. xl. §. 1.

Synod. African. apud Cyprian. Epist. lxxiii. §. 6.

CORNEL. apud Euseb. lib. vi. c. 43.

As to the manner and form of ordination, it is thus briefly described by one of the councils of Carthage: 'When a Bishop is ordained, two Bishops shall hold the book of the Gospels over his head; and whilst one pronounces the blessing, or Prayer of Consecration, all the rest of the Bishops that are present shall lay their hands upon his head.' The author of the *Constitutions* recites one of the ancient forms of prayer, the close of which is in these words: 'Grant to him, O Lord Almighty, by thy Christ, the communication of the Holy Spirit, that he may have power to remit sins according to thy commandment, and to confer orders according to thy appointment, and to loose every bond, according to the power, which thou gavest to the Apostles; that he may please thee in meekness and a pure heart, constantly, blameless, and without rebuke; and may offer unto thee that pure, unbloody, sacrifice, which thou by Christ hast appointed to be the mystery or Sacrament of the new covenant, for a sweet-smelling savour, thro' Jesus Christ, &c.'

Conc. Carth. iv. can. 2.

Constit. lib. viii, c. 5.

That the Hierarchy of the ancient church consisted of Bishops, Priests, and Deacons, and consequently that Bishops are to be distinguished from Presbyters or Priests, is very clear from ecclesiastical antiquity. St Jerom, who will be allowed to speak the sense of the antients, calls Presbyters *Priests of the inferior degree*, and Deacons *the third Degree*. The testimonies of Ignatius to this purpose are full and evident. In his Epistle to the Magnesians, he exhorts them to do all things in unity, under the Bishop presiding in the place of God, the Presbyters in the place of the Apostolical Senate, and the Deacons to whom is committed the ministry and service of Jesus Christ. We have likewise the testimonies of Clemens Alexandrinus, Origen, and Tertullian, all agreeing in the same thing.

BINGHAM, Orig. Eccles. B. ii. Ch. 1. §. 1, 2.

Ep. ad Eust. xxvii. ad Heliodor. 1.

IGNAT. Epist. ad Magnes. n. 1.

CLEM. ALEX. Strom.

ORIGEN in Hom. lii.

TERTULL. de Monogam. c. 11. &c.

BINGHAM, ubi supra, B. ii. c. 6. §. 2. &c.

EUSEB. de vit. Constant. l. iv. cap. 27.

COL. Justin. lib. i. Tit. 4. Leg. 7.

Constit. Apost. lib. ii. cap. 25.

If we enquire into the peculiar powers and privileges of the ancient Bishops, we shall find, first, that they had a liberty of framing their own liturgies, only keeping to the analogy of faith and sound doctrine; to express the same creed in different forms; and to appoint days of fasting in their particular churches. They were allowed to sit and judge in secular causes, when appealed to as arbitrators of mens differences; and Constantine made a law to confirm all such decisions of Bishops in their consistories. There are two laws, of Arcadius and Honorius, to the same purpose; but with these two limitations, viz. that they should only have power to judge, when both parties agreed by consent to refer their causes to their approbation; and that they should not be allowed to judge in criminal causes, where life and death might be concerned. To these privileges we may add that of disposing of the revenues of the church. There are several canons to this purpose. The Apostolical Constitutions speak of this power; and Cyprian observes, that all, who received maintenance from the church, had it,

Episcopo

Epist. 38.
Conc. Chalced. c. 26.

Episcopo dispensante, by the order and appointment of the Bishop. For this purpose he had his *æconomus*, or steward, which some canons order to be one of the Clergy of every church.

BINGHAM,
ubi supra,
B. ii. Ch. 4.
§. 5.

It may not be improper to observe, that the primitive Bishops had so universal a respect paid them by all sorts of men, that no Christian would pretend to travel without taking credential letters with him from his own Bishop. These letters were of various sorts according to the occasions or quality of the persons that carried them. They are generally reduced to three, viz. *Epistolæ commendatoriæ*, *communicatoriæ*, and *dimissoriæ*. The first were such as were granted only to persons of quality, or to clergy-men, who had occasion to travel into foreign countries. The second were granted to all, who were in the peace and communion of the church. The third sort were given only to the clergy, when they were to remove out of their own diocese and settle in another. All these went under the general name of *Formatæ*, because they were written in a peculiar form, with particular marks and characters, to distinguish them from counterfeits.

BINGHAM,
ubi supra.
B. ii. C. 9.
§. 1. &c.

There are other instances of particular honours and marks of respect paid to the primitive Bishops: as, first, that of bowing the head before them, to receive their blessing; a custom, which Emperors themselves did not refuse to comply with: secondly, that of kissing their hands, which seems to have accompanied the former ceremony. St Jerom mentions a third custom, which he condemns, as doing too great an honour to meer mortal men; which was, the peoples singing Hosanna's to their Bishops, as the multitude did to our Saviour at his entrance into Jerusalem.

HIERON.
in Matth. xxi.

BINGHAM,
ubi supra,
B. ii. C. 10.
§. 1.

The ancient canons required, that a clergy-man should be at least 30 years of age, before he was promoted to the rank of a Bishop; and the reason they assign is, because our Saviour himself did not begin to teach before he was thirty years of age, and because that is the perfect age of man. Yet this rule was frequently dispensed with, in cases of necessity, or to promote persons of extraordinary worth and singular qualifications. But such dispensations as qualify boys of eleven or twelve years old to be made bishops, are no where to be met with in the primitive church; tho' the History of the Papacy affords frequent instances of such promotions; and we have seen in our own days an Archbishop of Toledo not out of his pupilage.

A. D. 1736.

Such was the state of Episcopacy in the primitive Christian church; which did not long continue such: for dioceses, in after times, became enlarged, and comprehended several *παροικία* or parishes; the Bishops degenerated from their original and Apostolical simplicity; and wealth, power, and grandeur, began to distinguish the Episcopate from the inferior orders of the Hierarchy.

In the CHURCH OF ROME, the Pope has the chief right of electing Bishops; and even where sovereign princes have reserved to themselves a right of nominating to Bishoprics, the Pope sends his approbation and bulls to the new Bishop. And such is the dependence of the Bishops on the court of Rome, that, in the reign of Innocent X, some of them having presumed to write at the head of their decrees or mandates, *such an one, by the grace of God, or by divine providence*, that Pope severely censured them on this account: and one of these mandates put the Holy-father into such a passion, that he is said to have cried out; *Ecco un ridicolo barone, &c. a ridiculous scoundrel, with his grace of God! had it not been for mine, he had never been a Bishop.*

Cerem. Epif.
lib. 1.
Pontificale
Roman.

When a person hears, that the Pope has raised him to the Episcopal dignity, he enlarges his shaven crown, and dresses himself in purple. Three months after his election, he is consecrated in a solemn manner. The altar is adorned with flowers, and a carpet spread on the ground before it. The pontifical ornaments are laid on the altar, and the chrisin, the vessel of holy-water, the chalice, the pyx, the pontifical ring, the sandals, the pastoral staff, the mitre, gloves, &c. on the credences. There are likewise two little barrels, filled with the best wine; two loaves, one of them gilt with gold, the other with silver, with the arms of the officiating Prelate and the Bishop engraven on them; and two tapers, each weighing four pounds. The officiating Bishop sits on the Episcopal seat placed about the middle of the altar, and the Bishop elect stands between two assistant Bishops. Then one of the assistants addresses himself to the officiating Prelate, saying to him, that the Catholic church requires such an one (naming him) to be raised to the dignity of a Bishop. Then the officiating Prelate

Prelate demands of him the *Apostolical mandate* ; which being read by the Notary, the officiating Prelate answers at the close of it *God be praised*. This first ceremony concludes with the oath of the Candidate, which he takes on his knees ; by which he obliges himself to be faithful to the see of Rome, and the catholic church &c. We are told in one of the rubricks of the *Pontifical*, that all Patriarchs, Primates, Archbishops, and Bishops of Italy, are obliged to renew this oath every three years ; those of France, Germany, Spain, Flanders, the British Islands, Poland, &c. every four years ; those of the extremities of Europe and Africa, every five years ; and lastly those of Asia and America, every ten years.

After the oath, the Candidate, on his knees, kisses the hand of the officiating Prelate. He next receives the pontifical ornaments, and, being full habited, reads the office of the Mass at the altar, the two assistant Bishops standing on each side of him. This done, he bows to the officiating Prelate, who repeats the following words to him, which include the episcopal functions : ‘ The duty of a Bishop is to judge, interpret, consecrate, confer orders, sacrifice, baptise, confirm.’ After which words, the candidate Bishop prostrates himself, and continues some time in that posture, during which the officiating Prelate, with his pastoral staff, signs him with the sign of the cross. This done, the officiating Prelate and the two Assistants lay their hands on his head ; and the former, laying the book of the Gospels on his shoulders, says, *Receive the Holy Ghost*. Then a napkin is put on the neck of the Bishop elect, and the officiating Prelate anoints his head with the chrism, as also the palms of his hands : next he blesses the pastoral staff, sprinkling it with Holy-water, and presents it to the new Bishop. The book of the Gospels, shut, is put into his hands, with this exhortation ; ‘ Receive the Gospel, go, and preach it to the people committed to your charge.’ After this exhortation, the officiating Prelate and the assistant Bishops give him the kiss of peace. These ceremonies end with the mystical offerings of the new Prelate, which are two lighted torches, two loaves, and two small casks of wine.

Then all present receive the communion, after which the officiating Prelate blesses the Mitre, sprinkling it with Holy-water, and puts on the head of the new Bishop this *helmet of defence and salvation, the strings whereof, like to the two horns of the two testaments, are to make him appear formidable to the enemies of the truth*. The gloves are next given him ; and they represent *the purity of the new man*, which must enclose the hands of the new Prelate, and render him like Jacob, who, having his hands covered with goat-skin, artfully procured his father’s blessing. Lastly, he is enthroned, or placed in the pontifical seat, on which the officiating Prelate was before seated. After this the Assistants lead him up and down the church, where he blesses the people. The whole ceremony concludes with an Anthem.

There are some Bishops in the church of Rome, who have no diocese under their care, and are meerly titular Bishops : These are generally creatures of the court of Rome.

The earliest account we have of *British Bishops* is carried up no higher than the council of Arles, assembled by the Emperor Constantine, in the IVth century ; at which were present the Bishops of London, York, and Caerleon.

Before the Norman Conquest, Bishops were chosen by the Chapters, whether Monks or Prebendaries. From the Conqueror’s time, to the reign of King John, it was the custom to chuse Bishops at a publick meeting of the Bishops, and Barons, the King himself being present at the solemnity, who claimed a right of investing the Bishops by delivering to them the ring and pastoral staff. It is true, the Popes endeavoured to gain the election of Bishops to themselves ; and this occasioned great struggles and contests between the Roman Pontiffs and our Kings. At length, after various disputes between King John and the Pope, the former, by his charter A. D. 1215, granted the right of election to the cathedral churches. A statute, in the reign of Henry VIII, settles the election of Bishops as follows : ‘ The King, upon the vacancy of the See, was to send his *Compte d’eslire* to the Dean and Chapter, or Prior and Convent, and, in case they delayed the election above twelve days, the crown was empowered to nominate the person by *Letters Patent*. And, after the Bishop, thus elected, had taken an oath of fealty to

Malmshur
de geol. Angl
Reg. l. 2.

25 HENR.
VIII. c. 20.

1 EDW. VI.
C. 2.

‘ the King, his Majesty, by his letters patent under the broad Seal, signified the
‘ election to the Archbishop, with orders to confirm it, and consecrate the *Elect*.
‘ And lastly, if the persons assigned to elect and consecrate, deferred the per-
‘ forming their respective offices twenty days, they were to incur a *præmunire*.’
But a statute of Edward VI made a change in the manner of electing Bishops,
and transferred the choice wholly from the Deans and Chapters to the crown. The
preamble in the first place alleges the inconveniences of the former manner of
electing, from the circumstances of delay and expence: After which it is said
in the preamble, ‘ that the said elections are in very deed no elections, but only
‘ by a writ of *conge d’essire* have colours, shadows, and pretences of election:
‘ that they serve to no purpose, and seem derogatory and prejudicial to the King’s
‘ prerogative Royal, to whom only appertains the collation and gift of all Arch-
‘ bishoprics and Bishoprics, and suffragan Bishops, within his highness’s dominions.’
This statute therefore enacts, that ‘ for the future no *Conge d’essire* shall be
‘ granted, nor any election be made by the Dean and Chapter, but that the
‘ Archbishopric or Bishopric shall be conferred by the King’s nomination in his
‘ *Letters Patent*.’ But this alteration made by the statute of King Edward is
no longer in force; and the custom of sending down the *Conge d’essire* is re-
stored.

Upon the vacancy of a Bishop’s see, the King grants a license, or *Conge d’essire*,
under the great seal, to the Dean and chapter, to elect the person, whom by
his letters missive he hath appointed; and they are to chuse no other. The
Dean and chapter, having made their election accordingly, certify it under their
common seal to the King, and to the Archbishop of the province, and to the
Bishop thus elected: then the King gives his royal assent, under the great seal,
directed to the Archbishop, commanding him to *confirm* and *consecrate* the
Bishop thus elected. The Archbishop then subscribes his *fiat confirmatio*, and
grants a commission to the Vicar General to perform all the acts requisite there-
to: who thereupon issues out a summons to all persons, who may object to
the election, to appear &c. which citation is affixed on the door of Bow-church.
At the time and place appointed, the Proctor for the Dean and chapter exhi-
bits the royal assent, and the commission of the Archbishop, which are both
read, and accepted by the Vicar General. Then the new Bishop is presented by
the Proctor to the Vicar General; and, three proclamations being made for
the opposers of the election to appear, and none appearing, the Vicar Ge-
neral confirms and ratifies the choice of the person elected; who takes the oaths
of supremacy, canonical obedience, and that against simony.

Till this act of *Confirmation* is performed, the Bishop elect may be rejected,
because there may be reasons assigned why he should not be made a Bishop;
which is the reason of the above-mentioned citations, and proclamations.

After confirmation, the next thing to be done is *Consecration*; which the Arch-
bishop performs by the imposition of hands and Prayer, according to the form
laid down in the Common-Prayer-Book. Which done, the Bishop is complete
as well in relation to spiritualities as temporalities. Justice Doderidge, in his ar-
gument of Evans and Alsue’s case, says, there is a spiritual marriage between
the Bishop and his church, which is begun by election, contracted by confir-
mation, and consummated by Consecration.

A. D. 1163.

Math. Par.
p. 101.

A Bishop of *England* is a peer of the realm, and, as such, sits and votes in
the house of Lords. He is a Baron in a three-fold manner, viz. *Feudal*, in regard
of the temporalities annexed to his Bishopric; by *writ*, as being summoned by
writ to Parliament; and by *Potent* and *Creation*. Accordingly he has the pre-
cedence of all other Barons, and votes both as Baron, and Bishop. But, tho’
their peerage never was denied, it has been contested, whether the Bishops
have a right to vote in criminal matters. This right was disputed as early
as the reign of Henry III, and we find this decision of the controversy:
Archiepiscopi, Episcopi, &c. sicut ceteri Barones &c. i. e. Archbishops, Bishops &c.
in like manner as the rest of the Barons, ought to be present at the judgments
in the King’s courts, until it come to diminution of members, or to death.
The reason, which the Canonists give, why Bishops should not be present
in cases of blood, is, because they contract an irregularity thereby, *ex defectu*
lenitatis. Yet Arch-bishop Crammer, being one of the Privy-council to Edward
VIth, signed the warrant for the execution of Thomas Seymour, Lord high
Admiral

Admiral of England. And the Archbishop of Canterbury was the first in commission at the tryal of Mary Queen of Scots. And, in the earl of Strafford's case, in the reign of Charles Ist, when Williams, Archbishop of York, declared his opinion, that the Bishops ought not to be present at the passing of the act of Attainder, it was looked upon as betraying a fundamental right of the whole order. At present, the Bishops have their vote in the tryal and arraignment of a peer; but, 'ere sentence of death is passed, they withdraw, and vote by their proxy.

The jurisdiction of a Bishop, in England, consists, in collating to benefices; granting institutions on the presentation of other patrons; commanding induction; taking care of the profits of vacant benefices for the use of the successors; visiting his diocese once in three years; in suspending, depriving, degrading, and excommunicating; in granting administrations, and taking care of the probate of wills: these parts of his function depend on the ecclesiastical law. By the common law, he is to certify the judges, touching legitimate and illegitimate births, and marriages. And to his jurisdiction, by the statute law, belongs the licensing of physicians, chirurgeons, and school-masters; and the uniting small parishes; which last privilege is now peculiar to the Bishop of Norwich.

The Bishops courts have this privilege above the civil courts, that writs are issued out from them in the name of the Bishop himself, and not in the King's name, as in other courts. The judge of the Bishop's court is his Chancellor, antiently called *Ecclésiæ Causidicus*, the *Church-Lawyer*.

The Bishops of *Scotland* anciently exercised their episcopal functions where-ever they were, there being no distinct dioceses in that kingdom till the reign of Malcolm IIIrd, about the year 1070. Whilst episcopacy prevailed in that kingdom, the form of church government stood thus. In every parish, the cognizance of some offences belonged to the *Session*, a judicature where the Minister presided *ex officio*. But, if the case proved too intricate, it was referred to the *Presbytery*, a superior judicature, consisting of a certain number of Ministers, between 12 and 20. The Moderator of this assembly was named by the Bishop. Above all, was the *convocation*, in which the Archbishop of St Andrews presided. And, besides these, every Bishop, for the causes of *Testaments* &c. had his Official or Commissary, who was judge of that court within the diocese. The Bishops of that kingdom were likewise lords of Parliament.

In the reign of Henry IIrd, A. D. 1177, the Scotch Bishops and Abbots obliged themselves by oath to own the Archbishop of York for their Metropolitan, and consented, that their successors should repair to York for consecration. But, in the reign of Edward IVth, A. D. 1471, the Pope made the church of Scotland independent of the see of York, induced to it by a complaint of Bishop Graham, that, when England and Scotland were upon terms of hostility, the Scotch Bishops had no opportunity of having recourse to their Metropolitan, and bringing appeals to him.

The ecclesiastical government of *Ireland* hath been from ancient time by *Bishops*, consecrated either by the Archbishop of Canterbury, or by one another. But in the year 1152, (as we find in Philip of Plattenbury) 'Christianus, Bishop of Limerick, Legat of all Ireland, held a famous council at Meath, where were present the Bishops, Abbots, Kings, Dukes, and Magistrates of Ireland; and there, by authority of the Pope, with advice of the Cardinals, and consent of the Bishops, Abbots, and others there met together, four Archbishoprics were established in Ireland, Armagh, Dublin, Cashel, and Tuam.'

The Bishop of the *Isle of Man* is a Baron of the Isle. He has this peculiar privilege, that, if any of his tenants be guilty of a capital crime, and is to be tried for his life, the Bishop's steward may demand him from the lord's bar, and try him in the Bishop's court, by a jury of his own tenants; and, in case of conviction, his lands are forfeited to the Bishop. When the Bishoprick is vacant, the lord of the Isle nominates a person, and presents him to the King of England for his Royal assent, and then to the Archbishop of York to be consecrated. After which he becomes subject to him as his Metropolitan.

The Jews, in England, under the first Norman Kings, had over them an officer, licensed by the crown under the name of *episcopus Judæorum* (*Bishop of the Jews*) to whom they submitted to be judged, and governed according to their Law. See ARCHBISHOP, CHOREPISCOPI, DIOCESE, EPISCOPACY,

CAMDEN,
Britannia,
Scotland.

SPELMAN,
Conc. Vol. ii.
p. 112.

CAMDEN,
Britannia,
Ireland.

CAMDEN,
Britannia,
Isle of Man.

SELDEN,
Marmora A-
rundeliana.

EPISCOPACY, METROPOLITAN, PATRIARCH, PRIMATE, SUFFRAGAN, TRANSLATION, &c.

MANDESIO,
OLEARIUS.

BISNOW. A sect of the Banians in the East-Indies. They call their god *Ram-Ram*, and give him a wife. They adorn his image with golden chains, necklaces of pearl, and all sorts of precious stones. They sing hymns in honour of their god, mixing their devotion with dances, and the sound of drums, flageolets, brazen basons, and other instruments. Their God has no vice-gerents, as that of the sect of Samerath; but he does all by himself. This sect lives upon herbs and pulse, butter and milk. Their wives are not burnt on their husbands funeral pile, as those of the sect of Samerath are.

Levit. xxiv.
16.

BLASPHEMY. This sin (which is an immediate offence against God, either by ascribing to him any thing unbecoming his Godhead, or by derogating from his attributes, or by attributing that to the creature, which is due only to the creator) was punished among the Jews, by stoning the offender. *He that blasphemeth the name of the Lord, shall surely be put to death, and all the congregation shall certainly stone him.* After conviction, the criminal was led to execution without the camp, where the witnesses were first to lay their hands upon his head, in testimony of the truth of their evidence; which ceremony was peculiar to the punishment of this offence: they used at the same time this form; *Let thy blood be upon thy own head, which thou hast brought upon thyself by thy own guilt*; after which the blasphemer was stoned to death by the whole congregation.

BINGHAM,
Origin. Ec-
cles. B. xvi.
Ch. 7. §. 1.

PLIN. Ep. 97.
lib. x.

EUSEB. Hist.
Eccles. lib. iv.
cap. 15.

BINGHAM,
ibid. §. 2.

SYNES.
Ep. 58.

BINGHAM,
ibid. §. 3.

CYPR. Ep.
10.

HILARY in
Mat. Can. 12.
p. 164.

ATHAN. in
illud, *quoniam
que dicitur
verbum, &c.*
pag. 975

AMBROS.
Comment. in
Luc. lib. vii.
cap. 12.

The sin of Blasphemy incurred the public censure of the Primitive Christian Church. They distinguished blasphemy into three sorts. I. The Blasphemy of apostates, whom the heathen persecutors obliged, not only to deny, but to curse Christ. II. The blasphemy of heretics, and other prophane christians. III. The blasphemy against the Holy Ghost. The first sort we find mentioned in Pliny, who, giving Trajan an account of some Christians, whom the persecutions of his times had made to apostatize, tells him, they all worshiped his images, and the images of the gods, and cursed Jesus Christ. And that this was the common way of renouncing their religion, appears from the demand of the Proconsul to Polycarp, and Polycarp's answer. He bid him revile Christ: to which Polycarp replied; *These eighty six years I have served him, and he never did me any harm; how then can I blaspheme my king and my Saviour?* — These blasphemers, as having added blasphemy to apostasy, were reckoned among the apostates, and punished as such, to the highest degree of ecclesiastical censure.

The second sort of blasphemers were such, as made profession of the Christian religion, but yet, either by impious doctrines, or prophane discourses, derogated from the majesty and honour of God, and his holy religion. This sense of blasphemy included every kind of heresy; whence the same punishment, the church had appointed for heretics, was the lot of this kind of blasphemers. And, that in this notion of blasphemy they included all impious and prophane language, appears from Synesius's treatment of Andronicus, Governor of Ptolemais. He was contented to admonish him for his other crimes; but, when he added blasphemy to them, saying, no one should escape his hands, tho' he laid hold of the very foot of Christ, Synesius thought it high time to proceed to Anathema's and excommunication.

The third sort of blasphemy was that *against the Holy Ghost*: concerning which the opinions of the ancients varied. Some applied it to the sin of lapsing into idolatry, and apostasy, and denying Christ in time of persecution. Others made it to consist in denying Christ to be God; in which sense Hilary charges the Arians with sinning against the Holy Ghost. Origen thought, that whoever, after having received the gifts of the Holy Ghost by baptism, afterwards ran into sin, was guilty of the unpardonable sin against the Holy Ghost. Athanasius refutes this notion, and delivers his own opinion in the following manner. 'The Pharisees, in our Saviour's time, and the Arians, in our own, running into the same madness, denied the real word to be incarnate, and ascribed the works of the Godhead to the devil and his angels — They put the devil in the place of God — which was the same thing as if they had said, that the world was made by Beelzebub, that the sun rose at his command, and the stars moved by his direction — For this reason Christ declared their sin unpardonable, and their punishment inevitable and eternal.' St Ambrose likewise defines this sin to be, a denying the divinity of Christ. There are others, who make it to consist

consist in denying the divinity of the Holy Ghost. Epiphanius calls these blasphemers *πνευματόμαχοι*, *fighters against the Holy Ghost*. Others again place this sin in a perverse, and malicious ascribing the operations of the Holy Spirit to the power of the devil; and that against express knowledge, and conviction of conscience.

EPIPHAN.
Hæref. lxxiv.
Aug. Quæst.
in vet. & nov.
Test. 102.
BINGHAM.
ibid.

That the ancients did not look upon the sin against the Holy Ghost, in the several kinds of it here mentioned, as absolutely irremissible, or incapable of pardon, appears from hence, that they did not shut the door of repentance against such offenders, but invited them to repent, and prayed for their conversion, and restored them to communion, upon their confession, and evidences of a true repentance. Where-ever they speak of it as unpardonable both in this world, and the next, they always suppose the sinner to die in obduracy, and in resistance to all the gracious motions and operations of the Holy Spirit. Whence it must be concluded, that they did not think the sin against the Holy Ghost, whatever it was, *in it's own nature* unpardonable, but only that it becomes so thro' *final impenitence*. Thus the author of the book *Of true and false Repentance*, under the name of St Austin, says, they only sin against the Holy Ghost, who continue impenitent to their death. And Bacchiarius, an African writer about the time of St Austin, says, this sin consists in such a despair of God's mercy, as makes men give over all hopes of recovering that state, from which they are fallen.

AUG. de vera
& falsa pœnit.
cap. iv.
BACCHIAR.
Epist. de re-
cipiend. lapsis.

St Austin speaks often of this crime, and places it in a continued resistance of the motions and graces of the Holy Spirit, and persisting in impenitency to our death. 'Impenitency is the blasphemy, which has neither remission in this world, nor in the world to come; but of this no one can judge so long as a man continues in this life. A man is a Pagan to day; but how knowest thou, but he may become a Christian to morrow? To day he is an unbelieving Jew; to morrow he may believe in Christ. To day he is an heretic; to morrow he may embrace the Catholic truth.' Out of this notion of St Austin, the schoolmen, according to their usual chymistry, have extracted five several species of blasphemy against the Holy Ghost; viz. despair, presumption, final impenitency, obstinacy in sin, and opposition to the known truth.

AUGUST.
Serm. xi. de
verbis domini.

If we consider the scripture account of this sin, nothing can be plainer than that it is to be understood of the Pharisees imputing the miracles, wrought by the power of the HOLY GHOST, to the power of the DEVIL. Our Lord had just healed one *possessed of a Devil*; upon which the Pharisees gave this malicious turn to the miracle; *This fellow doth not cast out Devils, but by Beelzebub, the prince of the Devils*. This led our Saviour to discourse of the sin of blasphemy, and to tell his Disciples; *Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men, but the sin against the Holy Ghost shall not be forgiven unto them*. The Pharisees therefore were the persons charged with this sin, and the sin itself consisted in ascribing what was done by the finger of God to the agency of the Devil. And the reason why our Lord pronounced it unpardonable is plain, because the Jews, by withstanding the evidence of miracles, resisted the strongest means of their conviction. From all which it will follow, that no person now can be guilty of the sin against the Holy Ghost, in the sense in which our Saviour originally intended it; tho' there may be sins, which bear a very near resemblance to it.

Matth. xii.
22.
ver. 31.

There is no mention, in the laws of our Saxon ancestors, of any such crime as blasphemy. The Commissioners, appointed to reform the ecclesiastical laws, in the reign of Edward VI, made blasphemers incapable of any public trust or employment, of being witnesses in any court, or to any will, and of enjoying the benefit of the laws. It is likewise punishable by the common law, by way of indictment or information; because all reproaches of God, and of the established religion, tend to the dissolution of the government, of which that is a part: and, for this offence, one Taylor (Anno 27 Carol. II.) was fined 1000 pound, and set in the pillory three times. Denying the Being and Providence of God, and all contumelies against Jesus Christ, are in the eye of the law *Blasphemy*, and, as such, punished by Fine, Imprisonment, Pillory, &c. And by a statute of William III, if any person shall, by writing or speaking, deny any one of the Persons in the Holy Trinity to be God, or assert there are more Gods than one; or shall deny the Christian religion to be true, or the Old and New Testaments to be of divine authority; he shall be incapable of any office or employment; and for the second offence be disabled to sue in any actions, to be Executor, &c.

HAWK. P.
C. 87.

9 W. 3. c. 32.

A most remarkable instance of blasphemy happened in the reign of queen Elizabeth. One Hacket affirmed himself to be anointed king of the earth by the Holy Ghost, and commanded his two disciples, Arthington and Coppinzer, to proclaim

CAMBDEN,
in Elizabeth.

thro' the streets of London, that Christ was come to judge the world, and that he might be seen at the house where Hacket lodged: and that all, who refused to obey him, should destroy each other; and that the Queen should be dethroned. He was convicted of high treason, and at the place of execution repeated a prayer to the following effect. 'Eternal God, thou knowest me to be the true Jehovah, whom thou hast sent: shew some miracle from the clouds, to convince these unbelievers, and free me from my enemies. If thou refusest to do this, I will set fire to the heavens; and pulling thee from thy throne, will tear thee to pieces with my hands'. Then, turning to the executioner, he said, *dost thou presume, wretch, to hang thy king?* And lifting up his eyes, with a furious regard, to heaven, he cried, *thou repayest me well for a kingdom bestowed: I come to take vengeance on thee.*

BLESSING. The same as BENEDICTION; which See.

To what has been said under that article, we shall here subjoin a short account of the superstitious practices of the Romish church in sanctifying, or making holy, several things, by a solemn act of Benediction, or *Blessing*.

PISCARA,
Praxis Cerem.

On holy Thursday, the officiating Priest blesses, consecrates, and exorcises, three sorts of Oils. The first is that used in *extreme unction*; the second that of the *Chryisma*; the third that of the *Catechumens*; ending with this salutation, *ave sanctum oleum, hail holy Oil!* after which the new made holy Oils are carried in procession into the sacristy.

ALLET'S Ri-
tual.

In Spain, and some parts of France bordering upon Spain, the custom of *Blessing meats* at Easter is still preserved. This is supposed to be done in opposition to the heresy of the Priscillianists, which infected Spain and Guienne: for Priscillian held, that the Devil, and not God, was the Creator of flesh, and that the faithful ought to reject it as impure and wicked. This Blessing is scarce ever used, except in those churches, and near those places, where that Heresy formerly prevailed.

BAUDRY,
Manual. Ce-
rem.

On Easter-eve, they perform the ceremony of *Blessing the new fire*. At the ninth hour, the *old fire* is put out, and at the same time an Acolyth lights the new fire without the church. The officiating Priest, with his attendants, walks in procession to the place, where the ceremony is to be performed. After repeating a form of prayer, he makes the sign of the cross over the fire. In the mean time the Thuriferary puts some coals into the thurible, into which the Priest throws some frankincense, having first blessed it: then he sprinkles the fire with holy-water, saying *asperges me Domine, thou wilt sprinkle me, O Lord*. This ceremony of the *Holy Fire* seems to be borrowed from pagan superstition; for the ancient Romans used to renew the fire of Vesta in the month of March, as Ovid informs us;

Adde quod arcana fieri novus ignis in æde
Dicitur, & vires flamma resecta capit.

FAST. lib. iii.
v. 144.

*Add that the hallowed fire new vigour takes,
And round the sacred walls with added lustre breaks.*

PISCARA,
Praxis Cerem.

The principal use of this holy fire, among the Roman Catholics, is to light therewith the *Paschal Taper*; which likewise receives it's Benediction or Blessing, by the Priest's putting five grains of incense, in the form of a cross, into the taper. This blessed taper must remain on the Gospel-side of the altar from Easter-eve to Ascension-day.

PISCARA,
ibid.

The *Blessing of Baptismal Fonts* (another piece of popish superstition) is performed, among other ceremonies, by the Priest's blowing thrice on the water, and in three different places; and afterwards plunging a taper thrice into it, observing to sink it deeper the second time than the first, and the third than the second, saying at each immersion, *descendat in hanc plenitudinem fontis virtus spiritus sancti, i. e. may the influence of the Holy Spirit descend on this water.*

Sacra Cerem.
Eccl. Rom.

On the eve before Christmas, the holy father blesses a *sword*, enriched with precious stones, wrought in the form of a dove; with a ducal *Hat* fixed on the point of it, richly adorned with Jewels. This he sends as a present to some prince, for whom he has a particular affection, or some great general, who has deserved it by fighting against the enemies of the church. Pope Pius II^d sent the hat and sword to Lewis XI, with four Latin verses engraved on the blade, by which

which his holiness exhorted him to destroy the Ottoman Empire. The Popes, according to Aymon, ground this custom on what is said in the second book of the Maccabees, c. 5. that 'Judas the Maccabee, going to fight Nicanor, General of the army of Antiochus, saw in a dream the high Priest Onias praying to God for the Jewish people, and the Prophet Jeremiah presenting him with a sword, and saying these words; *receive, Judas, this holy sword, which is given thee by the Lord, to destroy the enemies of Israel.*'

But one of the most extraordinary *Benedictions* of this kind is that of *Bells*; in the performance of which there is a great deal of pomp and superstition. See BELLS.

BOEDROMIA [Gr.] An Athenian Festival, so called, ἀπὸ τῆς βοήθου, from *coming to help*, or *assist*; because it was instituted in honour of Ion, the son of Xuthus, who came to the assistance of the Athenians, in the reign of King Erectheus, when they were invaded by Eumolpus, the son of Neptune. But Plutarch reports, that it was observed in memory of a victory, obtained by Theseus against the Amazons, in the month *Boedromion*, or August. SUIDAS. PLUT. in Theseo.

BOGARDEENS. The third order of St Francis. See FRANCISCANS. There is a cloister of these Religious, at Constantz in, Germany inhabited by twenty Monks, who shew a little chapel, called *Capella B. Mariæ sub Tilia*, on the wall of which is painted the following story. As the Emperor Constans was passing over this very place, his horse slipped into a bog; and at the same time the virgin Mary appeared to him under a lime tree, and freed him not only from that danger, but also from a terrible dragon, that watched for him: upon which Constans made a vow, and built this chapel, and gave a beginning to the city, which is called by his name. SKIPTON, Journey thro' the low Countries, &c.

BOGOMILES. A sect of Hereticks, which sprung up under Alexius, Emperor of Constantinople, and Pope Alexander III, about the year 1179. The word, in the Saracen language, signifies *calling out for mercy*. EUTHYM. Panopl. P. ii. tit. 23.

This sect is akin to that of the Messalians, but added to it a great many foolish and wild conceits: for instance, that but seven books of the Holy Scripture are to be received; that the use of churches, of the Sacrament of the Lord's Supper, and of all Prayer, excepting the Lord's-Prayer, ought to be abolished; that the baptism of Catholics is imperfect; that the persons of the Trinity are unequal, and that they often made themselves visible to those of their sect. CAVE, Hist. Literar. Sæc. Waldense &c.

They said, that Devils dwelt in the churches; that Satan had resided in the Temple of Solomon, from the destruction of Jerusalem to their own time; and that he had taken possession of the great church of Constantinople, called *Sancta Sophia*. PRATEOL. Elench. Hæref.

BOHEMIAN BRETHREN. In Latin *Fratres Bobemi*. A sect of Christian reformers in the kingdom of Bohemia, which sprung up in the year 1467. They treated the Pope and Cardinals as Antichrist, and the church of Rome as the whore spoken of in the *Revelations*. They rejected the Sacraments of the Romish church. They chose laymen for their ministers. They held the Holy Scripture for the only rule of faith. Their Ministers observed none of the ceremonies of the Romish church in the celebration of the Mass, nor made use of any other Prayer than the Lord's-Prayer. They consecrated leavened bread. They allowed no adoration, but of Jesus Christ, in the communion. They re-baptised all such as joined themselves to their congregation. They abhorred the worship of Saints, and images, Prayers for the dead, celibacy, vows, and fasts, and kept none of the festivals, but Christmas, Easter, and Whitsuntide. DUPIN, Hist. Eccles. T. 12. B. ii. Ch. 30.

In 1504, they were accused by the Catholics to King Ladislaus II; to whom they presented a confession of faith. In it they declared, they held the three Creeds, the Apostles, the Nicene, and the Athanasian. They asserted, that the ministry of the church consists in preaching sound doctrine. They defined baptism to be a sign of the inward purity of the Soul procured by Faith. They acknowledged, that both adults and infants ought to be baptised. Concerning the Eucharist, they deny'd transubstantiation, and rejected all Prayers attending the consecration of the elements, alledging that the Priest ought not to add any thing to the words

words of Jesus Christ, or do any thing more than he did at the last supper. They held marriage to be a type of the union betwixt Christ and his church: and they allowed extreme unction to the sick and dying. After setting down their confession of faith, they implored the King's indulgence. But, notwithstanding their petition, Ladislaus published an edict against them, forbidding them to hold any meetings either privately or publicly. This drew from them a second Remonstrance, in which they declared that they separated from the church of Rome, on account of the wickedness of it's bishops, who had forsaken the truth, and thereby lost the power of the keys. In this Remonstrance, they peremptorily rejected the invocation and worship of the virgin Mary, and the Saints.

Idem, ibid.

Luther had no sooner declared himself against the church of Rome, but the Bohemian brethren endeavoured to join his party. At first that Reformer shewed a great aversion to this sect: but the Bohemians sending their deputies to him, in 1523, with a full account of their doctrines, he allowed them in all points, except in what related to the Eucharist; and acknowledged, that they were a society of Christians, whose doctrine came nearest to the purity of the Gospel. This sect published another confession of faith in 1535, in which they professed to have renounced Anabaptism, which they at first practised: upon which a Union was concluded with the Lutherans, and afterward with the Zuinglians, whose opinions from thenceforth they continued to follow.

PLUTARCH,
in Cæsare.

MACROB. ex
Varrone.

BONA DEA. [*Lat.*] The GOOD GODDESS. A Pagan Deity of the ancient Romans. The Phrygians call her the mother of King Midas: others make her to be the nymph Dryas, wife of Faunus, King of the Aborigines. She was a Lady of such extraordinary modesty, that she never went out of the womens apartment (*γυναικωνίτις*); nor was her name heard in public, nor did she ever see a man, or was ever seen by a man: for which reason no man was allowed to go into her Temple.

TIBULL.
lib. i. Eleg.
vi. v. 22.

ARNOB.
adv. Gent.
lib. 6.

Sacræ Bonæ maribus non adeunda Deæ.

But this reserved behaviour is not agreeable to what Arnobius relates out of Sextus Clodius; that Fauna, who is called *Bona Dea*, was beaten by her husband with rods made of myrtle, because, without his knowledge, she had intoxicated herself, by drinking off a large vessel full of wine: for which reason a cask of wine was always used in the sacred rites of this goddess, and myrtle rods forbidden to be brought into her Temple; which was built on the side of the mount Palatine.

OVID. Fast.
lib. vi. v. 153.

*Templa Patres illic oculos exosa viriles
Leniter acclivi constituere jugo.*

*Built on the mountain's side her Temple lies,
Unvisited by men with prying eyes.*

Cicero reproaches Clodius with having entered into this Temple, disguised as a woman, and having by his presence polluted the mysteries of the *Good Goddess*. What kind of mysteries these were, we may learn from Juvenal, who thus satirically describes them.

*Nota Bonæ secreta Deæ, cum tibia lumbos
Incitat, & cornu pariter vinoque feruntur
Attonitæ, crinemque rotant, ululantque Priapi
Mænades: O quantus tunc illic mentibus ardor
Concubitus! quæ vox saltante libidine! quantus
Ille meri veteris per crura madentia torrens!*

JUVEN. Sat.
vi. v. 313.

*The Secrets of the Goddess, nam'd the Good,
Are ev'n by boys and barbers understood;
Where the rank matrons, dancing to the pipe,
Jig with their bums, and are for action ripe:
With music rais'd, they spread abroad their hair,
And toss their heads like an enamour'd mare.*

DRYDEN.

The

The Poet then mentions the adventure of Clodius :

Atque utinam ritus vèteres, & publica saltem
His intacta malis agerentur sacra : sed omnes
Noverunt Mauri, atque Indi, quæ Pfaltria penem
Majorem, quam sint duo Cæsaris Anticatones,
Illuc, testiculi sibi conscius unde fugit mus,
Intulerit.

Idem, ibid.
v. 334.

*I wish at least our sacred rites were free
From these pollutions of obscenity :
But 'tis well known, what Singer *, how disguised,
A lewd audacious action enterprized :
Into the Fane, with women mix'd, he went,
Arm'd with a huge two-handed instrument ;
A grateful present to those holy choirs,
Where the mouse, conscious of his sex, retires.*

* CLODIUS,
in the habit of
a singing wo-
man.

Id.

BONOSIANS or BONOSIACS. Heretics, who followed the opinions of Bonosus Bishop of Sardica, in the province of Dacia. This Bonosus was accused before the council of Capua of having embraced the Heresy of Photinus, and also of some offences against the canons of the church. That council referred the cognisance of this affair to the bishops in the neighbourhood of Bonosus and his accusers, and particularly to those of Macedonia, and the Bishop of Thessalonica their Metropolitan. These Bishops suspended Bonosus from the exercise of his episcopal functions. But, notwithstanding this sentence of condemnation, Bonosus continued to perform the offices of a Bishop, and to ordain all who applied to him, without distinction or examination. Hence arose a schism in the church, the ordination of those, whom Bonosus had ordained, not being looked upon as legitimate. But this Schism continued no longer than the year 414. Some confound the *Bonosians* with the *Photinians* : but they seem to have been distinct Sects, or different communions, tho' united in the same error. See

A. D. 391.

TILLEM.
Hist. Eccles.
Tom. X.
St Ambr.
Art. 68, and
70.

PHOTINIANS.

BONZES. Indian Priests. The Tonquinese have a Pagod, or Temple, in each town ; and each Pagod has at least two Bonzes belonging to it : some have thirty or forty. These Bonzes, in order to distinguish themselves from the laity, wear a chaplet about their necks, consisting of an hundred beads, and carry a staff, at the end of which is a wooden bird. They live upon the alms of the people, yet are very charitably disposed, and maintain several orphans and widows out of their own collections.

F. TISSA-
NIER, De-
scription of
TONQUIN.

The Bonzes of China are the Priests of the Fohists, or sect of Fohi, and it is one of their established Tenets, that there are rewards allotted for the righteous, and punishments for the wicked, in the next world, and that there are various mansions, in which the Souls of men will reside, according to their different degrees of merit ; a doctrine, which bears a very near resemblance to Christianity. But, in order to deserve the favour of Heaven, the Bonzes instruct the people to treat the Priests with respect and reverence, to support and maintain them, and to erect Temples and Monasteries for them ; to burn all the gilt paper and silk cloaths they can procure ; for in the other world they will be converted into real gold and silver, and apparel, and will be faithfully delivered to their deceased relations, to be reserved for their sole use and property. They tell them, that, unless they comply with these injunctions, they will be cruelly tormented after death, and pass thro' a disagreeable variety of transigrations ; in short, that they will be transformed into Rats, Mice, Asses, and Mules.

FATHER
LE COMTE's,
Memoirs of
China, Tom.
II.

The *Chinese* Bonzes, according to F. le Comte, are no better than a gang of dissolute idle fellows. All their aim is to incite the people to commiserate their abject condition : to which end they have recourse to several tricks and impostures. When the common arts of address fail them, they try what public acts of penance will do. Some of them drag heavy chains after them, thirty feet long. Some sit in the highway, knocking their heads against flint stones. Others set particular drugs on fire upon their heads : all these are several ways of drawing

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the attention, and exciting the compassion of the people, and they seldom fail of success.

Idem, ibid.

Father le Compte tells a remarkable story of one of these penitent Bonzes. 'One day, says he, I met with a young Bonze, in the middle of a country town, whose air and deportment were graceful, sweet, and modest, and who was every way qualified to move compassion, and meet with success. He stood upright within a chair, thick set with long sharp-pointed nails, in such a manner that he could not lean any one way without their tearing his flesh. Two fellows, hired for that purpose, carried him very gently from house to house, where he besought people to take pity of his deplorable condition. I am, says he, confined in this chair, for the benefit and advantage of your precious Souls, and I am determined never to stir out, till I have sold every nail that you see in it; of which there were above two thousand. Every nail, continued he, is valued at no more than ten pence; but there is such an innate virtue in them, that they are worth their weight in gold.' Father le Compte does not tell us whether all the nails were bought up; but we may reasonably suppose such precious things did not want for purchasers.

F. LEWIS
FROES, Epist.
Ind. & Japon.

The Bonzes of Japan are for the generality gentlemen of the highest extraction; for when a person of quality finds his family grow too numerous, nay, when he has only two sons, he generally makes the youngest a Bonze, to prevent all domestic broils and confusions. These Priests are dressed in various colours; their apartments are very commodious, and situated in the healthiest and pleasantest parts of the country.

Account of
China.

F. Navarette tells us, that the Bonzes are obliged to chastity; and that, on the second of April 1667, a petty King of Canton had condemned 11 of them to be burnt alive for incontinence. He adds, that it was reported of an Empress, of the last reigning family, who had a particular kindness for the Bonzes, that she granted them a dispensation for the use of women during three days.

The Bonzes in China, according to Navarette, are computed at 50000.

D'HERBE-
LOT, Bibl.
Orient.

BORAK. An animal, between the size of an Ass and a Mule, on which the Mohammedans says their prophet rode, when he went out of Jerusalem by night, on a journey to heaven. The word signifies *resplendent, shining*; and the night, on which he set out on this celestial journey, is called *Leilat al Meérage, the night of the Ascension*; on which several Mohammedan Authors have written fabulous and superstitious treatises.

STOUP,
religion of the
Hollanders.

BORRELLISTS. A Christian sect in Holland, so called from their leader one Adam Borreel of Zealand, who had some knowledge of the Hebrew, Greek, and Latin Tongues. They are a kind of Anabaptists: but they have some very particular opinions. They reject the use of churches, of the Sacraments, publick Prayer, and all other external acts of worship. They assert, that all the Christian churches of the world have degenerated from the pure Apostolical doctrines. They lead a very austere life, and employ great part of their goods in alms, and works of piety.

SOZOM.
lib. vi. c. 33.

BOSCI. [Gr.] In English *Grazers*. A sort of Monks, mentioned by the historian Sozomen, who were found in Syria and Mesopotamia, and took their denomination from their peculiar manner of living. They never dwelt in any house, nor eat bread or flesh, nor drank wine, but lived, after the manner of flocks and herds, on the mountains. They continued instantly in the worship of God, in prayers and hymns, according to the custom of the church, till the time of eating was come, and then every man went with his knife in his hand, to provide his dinner of the herbs of the field.

BINGHAM,
Orig. Eccles.
B. vii. Ch. 2.
§. 11.

LE GRAND,
vie des Saints
de Bretagne.
TILLEM.
Hist. des Emp.
in Constant.
Art. 53.

BOULJANUS. An ancient Idol, said to have been particularly worshipped at Nantes; an inscription of which was found in the year 1592, importing, that the people of Armorica came three times a year to pay their adoration to this false divinity. It is pretended likewise, that the temple of this Idol was destroyed in consequence of the edicts of the Emperor Constantine.

If I may be allowed a conjecture, Bouljanus may be compounded of *Baal* (corruptly spelt) and *Janus*. Baal signifies *Lord*, and is a general name given to Idols, and Janus is a well known Roman deity.

BOURIGNONISTS. The followers of Antoinette Bourignon, an enthusiastic lady in France, who pretended to particular inspirations.

Antoinette was born at Lisle, in the year 1616. At four years of age, she discovered, that Christians did not live up to their principles, and desired to be carried into the country of the Christians. She was endued with a surprising Chastity, having, as she often declared, never entertained a single thought contrary to virgin Modesty. To avoid a marriage, which her father had concerted for her, she fled to a desert, and put on the habit of an hermit; but was discovered, and prevailed upon to return to her father: but, being again pressed to marriage, she once more quitted her father's house, and passed several years in retirement. In 1653, she became Directress of an hospital, and, in 1658, took the order and habit of Saint Augustin. The hospital, of which she was governess, being suspected of sorcery, she was obliged to quit it, to escape falling into the hands of the civil Magistrate, and retired to Gand. This was in the year 1662. She was no sooner arrived at Gand, than *God discovered to her great secrets*. Here it was that she gained over her first disciple or convert, whose name was *de Cort*. She had several conferences with the most famous Cartesians, as Heydanus, and Burman, and conceived a terrible idea of their principles. She assured them that God had revealed to her, that *Cartesianism was the most cursed of all Heresies, and downright Atheism*. She used to tell the Philosophers, that 'it was their misfortune, that they would needs comprehend every thing by the meer activity of human reason, without leaving room for the inspiration of divine faith, which demands a cessation of our reason, and weak understanding, that God may shed on our minds that divine light, without which, it is not only impossible to know God thoroughly, but himself, and the true knowledge of him, are driven out of the soul by this activity of our reason, and our corrupt mind.'

BAYLE'S
Dict. Article
BOURIGNON.
Vie continuée
de Mad. Bourignon, p. 11.

Vie continuée,
&c. p. 226.

Ibid p. 296.

At Amsterdam, her revelations were very frequent: one of which was of a most extraordinary nature. Being in an extasy, she fancied she saw Adam just as he was before the fall, and the manner how he was able alone to produce other men. 'God represented to her, without the intervention of corporeal eyes, which would have been unable to endure so glorious a vision, the beauty of the first world, and in what manner it was taken out of the Chaos: all was bright, transparent, and of ineffable glory. After the same spiritual manner she had a view of the first man, whose body was more clear and transparent than chrystal: in which, and thro' which, were seen streams of light passing and repassing thro' all his pores, and vessels containing liquors of all sorts and colours very bright and diaphanous, not only of water and milk, but of fire, and air, likewise. His motions produced the most admirable harmony: every thing obeyed him: nothing resisted, or could hurt him. He was larger of stature than men at present are; his hair short, curl'd, and inclining to black; his upper lip covered with a kind of down, and, instead of the bestial parts not to be named, he was made in like manner as our bodies shall be restored in the life eternal. In this region of the body he had the structure of a nose, of the same form with that of his face; and it was a source of admirable odours and perfumes. Out of this nose were men to proceed, all the principles of whom he had within himself: for he had in his belly a vessel, in which small eggs were engendered; and another vessel full of liquor, which rendered these eggs fruitful. And, when the man grew warm with the love of God, the desire he had that there should be other creatures besides himself, to praise, love, and adore this great majesty, caused this liquor, by the heat of the love of God, to spread itself over one or more of these eggs, with inconceivable delight: and the fertilized egg some time after came forth from the man, by this canal, in the form of an egg, and in a little time disclosed a complete man. Thus, in the life eternal, there will be a holy and endless generation, very different from that, which sin has introduced by the means of the woman, whom God formed out of the man, by taking out of the Loins of Adam that intestine, which contained the eggs; which the woman now possesses, and

Vie continuée,
&c. p. 315.

‘ from whence at present men are born, agreeably to the new discoveries of Anatomy. The first man, whom Adam produced by himself in this glorious state, was chosen by God to be the throne of his divinity, the organ and instrument, by which God would eternally communicate himself with men. It was JESUS CHRIST, the first born united to the human nature, God and man together.’

Viecor tinuée, p. 585. This lady left Holland in 1671, and went to Noord-strant. She published a great many books, and met with a great number of Antagonists, who wrote against her principles. She died at Franeker in the province of Friesland, the 30th of October, 1680.

Mr Bayle, in his article of this Euthusiast, says: ‘ If she was predestinated to be the instrument of some revolution in religion, this event was not to be brought about by herself in person, and by her own preaching: it will rather be the effect of her writings: for, during her life, she had but very few followers, who have continued to decrease in number even in the places where she was most heard. But it is not the same in certain countries, which never were honoured with her presence: her books have produced fruits beyond the sea: some persons in Scotland have relished her doctrine, and have endeavoured to propagate it.’

In a memoir, communicated to that Author, it is said, that ‘ Bourignonism first broke out there in 1696, when the work of Antoinette, intituled, *The light of the world*, was published in English, with a long preface, to prove that this lady ought to pass for an extraordinary prophetess. Mr. Charles Lesley, in the preface to his *Snake in the grass*, refuted the errors of this sect; which was afterwards more amply done by Dr Cockburn, in a book intituled *Bourignonism detected*.’

The principles of this sect bear a very near resemblance to those of the QUIETISTS, and QUAKERS. See both.

PORPHYR. de abstinent. animal. BRACHMANS, or BRAMINS. A Sect of Indian Philosophers, known to the ancient Greeks by the name of *Gymnosophists*. They lived upon herbs and pulse, and abstained from every thing that had life in it. They employed the greatest part of their time in prayer, and singing Hymns to the Deity. They lived in solitude, without matrimony, and without property. They wished ardently for death, and considered life only as a burthen.

STRABO, Geogr. They had the principal care of the education of children; and they were very communicative of their knowledge. They read public Lectures, but required of their audience not to speak, or spit, on penalty of being turned out for that day. After having spent seven and thirty years in their Society, any one was at liberty to quit it, and return to his former life. They might then marry, but were not allowed to reveal the mysteries of the philosophy, they had learned, to their wives. They used to say, that life is only a state of conception, and that death is a sort of immortal birth and a passage to real life and a happy existence: but that this privilege can only be expected by those, who have made a right use of philosophy.

One of these Philosophers, called *Callanus*, being in conversation with Alexander the Great, rallied the state and pompous retinue of that prince. He told him, that, as long as the golden age lasted, nature furnished every thing plenteously: but that now Jupiter had given things a new turn, and obliged mankind to subsist upon art and labour; that, notwithstanding, mortals began to abuse this last favour; which gave him reasonable apprehensions that the world was near its dissolution.

Philostratus, in his life of Apollonius Tyaneus, relates, that that Philosopher, thirsting after knowledge, passed thro’ the country of the Scythians, and Massagetes, crossed the Ganges, and at last arrived among the Brachmans, with whom he conversed on all the points of Philosophy.

JO. JAC. BRISSARD. Some pretend, that the *Wise-men*, who came from the East, to worship our Saviour, were of the Sect of the *Brachmans*.

POSTELLUS, de Orig. c. 13. The Etymology of the name is differently given: some derive it from the patriarch *Abraham*, whom, in their language, they call *Brachme*. F. Thomassin fetches it from the Hebrew *Borach* (*fugit, aufugit*) because they fled from the society of men, and lived in deserts.

This

This Sect still subsists in the East-Indies. The modern Bramins have preserved some noble fragments of the knowledge of the ancient Brachmans. They are skilfull arithmeticians, and calculate eclipses of the sun and moon, as exactly as the best Mathematicians in Europe. They work the most difficult questions in arithmetic, without either pen or pencil, and that with surprising facility. They have a college at *Benares*, a city seated on the Ganges.

The *Bramins*, or *Bramanes*, make up one of the Casts or Tribes of the *Banians*, a people of East-India, in the kingdom of Guzarat, or Cambaya. They are the Priests of that people, and perform their office of praying, and reading the law, with several mimical gestures, and a kind of singing or quavering voice. They are initiated into the order at seven years of age, and are received naked, to shew that they have stript themselves of all worldly cares, to dedicate themselves to religion. They are bound to a Pythagorean silence, and wear about their loyns a girdle of an Antilope's skin. They are enjoined, first never to quit their profession; next, to observe all it's duties; and lastly, not to reveal it's mysteries.

They believe that the world was created in the following manner. When as yet nothing but God and the water existed, the supreme Being, desirous to create the world for his own amusement and pleasure, caused the leaf of a tree, in the shape of a child, playing with it's great toe in it's mouth, to float on the water. From it's navel there issued a flower, called *Tamara*, whence *Brama* drew his original, who was intrusted by God with the creation of the world, and presides over it with an absolute sway.

They ascribe four ages to the world; the three first whereof are already passed, and we are now in the fourth. The duration of the first was one million, seven hundred twenty eight thousand years; the second, one million, two hundred ninety two thousand years; the third, eight hundred sixty four thousand years. They ascribe various degrees of virtue to the four ages, and assert, that all things are continually degenerating: which opinion corresponds with the four ages of the poets, the golden, the silver, the brazen, and the iron age. This world, they say, will have an end: but it is as yet far removed; for a thousand revolutions of the four ages make no more than one of the days of *Brama's* life, who will live an hundred years; and, in the year 1639, they computed that he was entering into his fifty first year. The first day of the first month after the expiration of these hundred years, the world will be consumed by fire. The Sun, which now lends us but a few of his rays, will then dart them all at once on the earth. The sea will be dried up, and the mountains crumble into dust; after which the rains will descend with violence, in the same manner as the water rushes out of an elephant's trunk; and then *Brama* will give up the ghost.

They make no distinction between the Souls of men and brutes; but say, the dignity of the human Soul consists in being placed in a larger body, and having more room to display it's faculties. They derive the origin of the Soul immediately from God, and say, that, as all rivers spring from, and empty themselves into, the Sea, so all Souls came from God, and reunite with his essence. They allow of rewards and punishments after this life. The wicked are hurl'd into *Antamtappes*, or the *dark well*, whence they can never return. There they are torn with thorns, pecked by mad crows with steel beaks, and by dogs, and gnats, which are continually stinging them. The righteous are placed, according to their degree of merit, in one or other of the *Surgam*, or seven inferior heavens: those of the most heroic and exalted virtue are raised to the heaven of *Brama*, where they enjoy endless and inconceivable felicity.

Their Pagods, or Temples, consist of three parts: the first is a vaulted roof, supported on stone columns; it lyes open, and all persons, without distinction, are allowed to enter into it. It is adorned with symbolical figures, made of wood, as Elephants, Oxen, and Horses. The second part is open in the day-time, and shut at night. It is filled with grotesque and monstrous figures, as men with many heads and arms. The third, which is a kind of chancel, is kept always shut, with a very strong gate. In this is placed the statue of the Deity, to whom the Pagod is dedicated. A great number of lamps burn day and night before the Idol. The Bramins, before they go into the Pagod, pull off their shoes, and leave them at the door.

Relig. Cerein.
of all Nations,
T. III.

Lord's disco-
very of the
Banian Re-
ligion, Ch.
10.

Dissert. on the
Relig. of the
Bramins. *apud*
Rel. Cer.
Tom. 3.

The divine worship of the Bramins consists chiefly of processions made in honour of their Deities. On these occasions, the image of the God is fixed on a prancing horse carved in wood, standing only on his hind legs, which are fixed in the board whereon he is carried. Torches are born before the Idol, who has a *Sombreiro* or *Umbrello* over his head: by the horse's side stands a man, who fans the idol, and drives away the flies. After the procession, the idol is placed again in the Pagod, where a Set of young prostitutes dance in honour of the god. They likewise deck the images of their gods with flowers, rich cloths, and precious stones. They light up lamps before them, and present victuals to them twice a day. He, who carries the dish, having a little bell in his hand, is preceded by two persons, the one playing on a flute, and the other beating a drum. After the rice has stood an hour before the idol, the same person comes and takes it back, and the mess is considered as a gift bestowed by the god on those who eat it.

The Bramins are remarkable for their religious austerities. One of them shall make a vow to wear about his neck a heavy collar of iron for a considerable time: another shall chain himself by the foot to a tree, with a firm resolution of dying in that place; and another shall walk in wooden shoes stuck full of nails on the inside. See GYMNO SOPHISTS.

KIRCHER,
China illustr.

BRAMA, or BRUMA. A Pagan deity of the East-Indians. He is the first person of a kind of Trinity in their theology; is the great progenitor of mankind, and has created as many worlds as he has considerable parts in his body. The Bramins (according to Kircher) relate, that the first world, which is situated above the heavens, was produced from Brama's brain; the second from his eyes; the third from his mouth; the fourth from his left ear; the fifth from the palate of his mouth; the sixth from his heart; the seventh from his belly; the eighth from his privities; the ninth from his left thigh; the tenth from his knees; the eleventh from his heel; the twelfth from the toes of his right foot; the thirteenth from the sole of his left foot; and the fourteenth from the air with which he is surrounded. They affirm, that there is some affinity or relation between these fourteen worlds, and the parts of Brama's body; and add, that the inhabitants of each world partake of the character and inclinations peculiar to the respective parts, from whence they proceeded. Thus those created in the first world are wise and learned; those of the second, penetrating; those of the third, eloquent; of the fourth, cunning and artful; of the fifth, gluttonous; of the sixth, generous and magnificent; of the seventh, niggardly; of the eighth, addicted to pleasures, particularly venereal; of the ninth, laborious; of the tenth, rustick; of the eleventh, base, and employed in the lowest offices; of the twelfth, infamous rascals; of the thirteenth, unjust and merciless; and those of the fourteenth, ingenious and dextrous people.

Della Valle, in his voyages, gives us a description of the idol Brama, which he assures us he himself saw. 'There is (says he) a temple dedicated to Brama in Hagra. 'Its statue stands in the middle of the temple, amongst a great number of idols of white marble. It has three faces, and several arms. This statue has not the least drapery about it, and is represented with a long sharp beard, and a prominent belly. 'At the feet of the statue are two small images representing his children, and on the sides two more, representing his wives.'

The Indian doctors say, there was in the beginning a woman called *Paraxathi*, which signifies *very excellent and sublime power*. This woman had three sons, *Brama* or *Bruma*, *Vixnu*, and *Rutrem*. Of these, Brama, who had five heads, had the power alone of creating all things visible and invisible; and Vixnu was invested with the power of preserving all things his brother had created. Rutrem, as well as his brother Brama, had five heads; and these three brethren married their mother, who had brought them forth.

The god Brama, according to the Indian Bramins, never fails, at the instant of each man's birth, of what nation or tribe soever he be, to write on his head, in indelible characters, every thing he is to do, and whatever is to befall him during his life. They relate likewise, that Brama, desirous of taking his own daughter to wife, and foreseeing she would not consent to it, and that their nuptials would be disapproved by the rest of the gods, assumed the shape of a stag, and pursued his daughter, who fled from him, till they came to a dark and gloomy forest, where he consummated their incestuous marriage. Vixnu, Rutrem, and the thirty thousand million of gods,

heard

heard of what Brama had done, and unanimously agreed to punish him for his intemperancy by cutting off one of his heads. Rutrem was ordered to put the sentence in execution, who, meeting his brother, took off one of his heads with one stroke of his nails, which were very long and sharp; since which Brama has but four heads. Brama, not satisfied with having married his own daughter, took to wife another woman, called *Sarassuadi*, who was prodigiously learned. Her name is had in so great veneration among the Indian Pagans, that they repeat it a vast many times every day.

Historical
Dissertation
on the Gods
of the East-Indians,
apud
Relig. Cerem.
v. 3.

BRANCHIDÆ. [Gr.] Priests of the Temple of Apollo, which was at Didymus, in Ionia, a Province of the lesser Asia, towards the Ægean Sea, upon the frontiers of Caria. They delivered up to Xerxes the riches of that Temple: after which, thinking it unsafe to stay in Greece, they fled into Sogdiana, on the other side of the Caspian Sea, upon the frontiers of Persia; where they built a City called by their own name. But they did not escape the punishment due to their crime; for Alexander, having conquer'd Darius King of Persia, and being informed of their treachery, put the inhabitants to the sword, and rased their City, punishing the impiety of the fathers in their posterity.

SUIDAS.

Q. CURTIUS,
lib. iii.

BRAURONIA. [Gr.] An Athenian festival, in honour of the goddess Diana; so called from *Brauron*, an Athenian Town; the place, in which this festival was observed, and where a famous statue of that deity, brought from *Scythia Taurica*, by Iphigenia, remained till the second Persian War, in which Xerxes took it away. It was celebrated once in ten years, under the management of ten men, called from their office *ἱερόπαισι*. The victim, offered in sacrifice, was a goat; and it was customary, at this solemnity, for certain persons to sing one of Homer's *Iliads*. The most remarkable persons, on this occasion, were young virgins habited in yellow gowns, and consecrated to Diana. They were not to be above ten years of age, nor under five. The reason of consecrating these virgins to Diana was this. Among the *Phlaidæ*, inhabitants of a burrough in Attica, there was a Bear, which was so far divested of his natural fierceness, and became so tame and tractable, that he was admitted to eat and play with the young girls: but one of them happening to be a little too free with him, the beast tore her to pieces, and was afterwards killed by the brethren of the maid. Upon this followed a dreadful pestilence in Attica; as a remedy of which, they were ordered by the oracle to appease the anger of Diana for the death of the Bear, by consecrating virgins to her in memory of it. The Athenians obeyed the divine command, and enacted a law, that no virgin should be married till she had undergone this ceremony. From hence the consecration of these virgins was called *ἀεχμεύειν*, and the Virgins themselves *ἀεχμοί*, bears.

PAUSAN.
in Attic. &
Arcadic.

POLLUX,
lib. viii. c. 9.

HARPOCRATON

SUIDAS.

BRAZEN-SEA. One of the sacred utensils, in the Temple of Solomon, among the Jews. It was cast in the plain of Jordan, and removed from thence into the inner court of the Temple: where it was placed upon twelve Oxen, three of which looked toward each quarter of the World. It was ten cubits from the one brim to the other, five cubits in height, and thirty cubits in circumference, and contained *three-thousand baths*. The brim of it was perfectly round, and so it continued in the two upper cubits; but, below the brim, in the three lower cubits, it was square. It was a hand-breadth thick, and the brim was wrought, like the brim of a cup, with flowers of lillies. About the body of this huge vessel there were two borders of engravings, being the heads of Oxen in *demi-relief*; out of which some suppose the water issued, and that they were made as cocks and conveyances for that purpose.

1 Kings vii,
23 — 6.

2 Chron. iv,

5.

This Brazen, or Molten Sea was designed for the Priests to wash themselves in, before they performed the service of the Temple. The supply of water was through a pipe out of the well Etam; tho' some are of opinion, that it was constantly supplied with water by the Gibeonites.

BREAST-PLATE. One part of the priestly vestments, anciently worn by the Jewish High-priests. It was a folded piece of the same rich embroidered Stuff, of which the *Ephod* was made: and it was set with twelve precious stones, on each of which was engraven the name of one of the tribes. They were set in four rows, three in each row; and were divided from each other by the little

Commenta-
tors on Ge-
nes. xi, 12.

Lud. de Dieu,
in Exod.
xxviii, 17.

BRANNIUS, little golden squares, or partitions, in which they were set. The names of these stones, and that of the tribes engraven on them, as also their disposition on the breast-plate, are as follows.

STRADA, de Gemmis.

<i>Sardine.</i> REUBEN.	<i>Emerald.</i> JUDAH.	<i>Ligure.</i> GAD.	<i>Beryl.</i> ZEBULUN.
<i>Topas.</i> SIMEON.	<i>Saphire.</i> DAN.	<i>Agate.</i> ASHER.	<i>Onyx.</i> JOSEPH.
<i>Carbuncle.</i> LEVI.	<i>Diamond.</i> NAPHTHALI.	<i>Amethyst.</i> ISSACHAR.	<i>Jasper.</i> BENJAMIN.

MAIMON. Kele ham-mikdash. c. 9.

The Talmudists tell us, that the names of the tribes were not engraven with any tool, which would have wasted some part of the Stone, but by a certain miraculous kind of worm, which, being set upon each of these Stones, crawled along those lines, which Moses had chalked out for it, and by its motion impressed the letters on the Stones. The Jews say likewise, that the names of Abraham, Isaac, and Jacob, were engraven over that of *Reuben*, in the first Stone, and, in the last, under that of *Benjamin*, the words *Shibte-jah, the tribes of the Lord*; in order to make up the whole Alphabet, some letters of which were wanting in the names of the twelve Patriarchs.

This breast-plate was fastened at the four corners; those on the top to each shoulder by a golden hook or ring at the end of a wreathen chain; and those below to the girdle of the Ephod, by two strings or ribbons, which had likewise two rings and hooks.

This ornament was never to be severed from the priestly garment; and it was called the *Memorial*, to put the High-priest in mind how dear those tribes ought to be him, whose names he wore on his breast. It is also called the *breast-plate of Judgment*, because it had the divine oracle of *Urim and Thummim* annexed to it. See URIM AND THUMMIM.

JOLY, de pœitand. Horis. Canon.

MABILLON, de Cursu Gallicano.

BREVIARY. A daily office, or book of divine service, in the Romish church. It is composed of Matins, Lauds; first, third, sixth, and ninth Vespers; and the *Compline* or *Post-communio*: i. e. of seven different hours, on account of that saying of David, *seven times a day will I praise thee*: whence some authors call the breviary by the name of *Horæ Canonice, Canonical Hours*.

The Breviary of Rome is general, and may be used in all places: but on the model of this have been built various others, appropriated to each Diocese and each order of Religious; the most eminent of which are those of the Benedictines, Bernardines, Carthusians, Carmelites, Dominicans, and Jesuits; that of Cluni, of the church of Lyons, of the church of Milan, and the Mozarabic Breviary, used in Spain.

The Breviary of the Greeks, which they call by the name of *Ὁρολόγιον* (*horologium*) *Dial*, is the same in almost all the churches and monasteries, that follow the Greek rites. The Greeks divide the Psalter into twenty parts, called *καθίσματα* (*Sedilia*) *Seats*, because they are a kind of Pauses or rests. In general, the Greek Breviary consists of two parts; the one containing the office for the evening, called *μεσονύκτιον*; the other that of the morning, divided into Matins, Lauds; first, third, sixth, and ninth Vespers; and the *Compline*.

The institution of the Breviary not being very ancient, there have been inserted in it the lives of the Saints, full of ridiculous and ill-attested stories; which gave occasion to several reformations of it by several councils, particularly those of Trent and Cologne; by several Popes, particularly Pius V, Clement VIII, and Urban VIII; as also by several Cardinals and Bishops; each lopping off some extravagances, and bringing it nearer to the simplicity of the primitive offices.

Originally, every person was obliged to recite the Breviary every day; but by degrees the obligation was reduced to the Clergy only, who are enjoined, under pain of mortal sin, and Ecclesiastical censures, to recite it at home, when they cannot attend in publick. In the XIVth Century, there was a particular reserve granted

granted in favour of Bishops, who are allowed, on extraordinary occasions, to pass three days without rehearsing the Breviary.

This office was originally called the *Curfus*, and afterward the *Breviarium*; which latter name imports, that the old office was abridged, or rather that this Collection is a kind of abridgment of all the prayers.

BRIAREUS. A Giant; the son of *Æther*, *Titan*, or *Cælus* and *Terra*. This was his name in heaven: on earth he was called *Ægeon*.

Ὁν Βριάρησιν καλέουσι Θεοὶ, ἄνδρες δὲ τε πάντες
Ἀιγαίωνα.

HOM. II. i.
v. 403.

Whom Gods Briareus, Men Ægeon call. Mr. POPE.

He was of signal service to Jupiter, when Pallas, Juno, Neptune, and the rest of the gods, endeavoured to bind him in chains, and dethrone him.

Ὅς ῥα ὦρ' ἐν Κρονίῳ καθεζέτο κύδει γαίων·
Τὸν δὲ ὑπέδδισαν μάγας θεοὶ, ὕδ' τ' ἔδησαν·

Idem, ibid.
v. 405.

*With giant-pride, at Jove's high throne he stands,
And brandish'd round him all his hundred hands.
Th' affrighted gods confess their awfull Lord;
They drop'd the fetters, trembled, and ador'd.*

Mr. POPE.

Yet this same Giant, at another time, conspired with the rest of his Gigantic brethren to dethrone Jupiter. Virgil describes him, on this occasion, as having an hundred hands, and fifty heads, and breathing out fire.

Ægeon qualis, centum cui bracchia dicunt,
Centenasque manus, quinquaginta oribus ignem
Pectoribusque arfisse; Jovis cum fulmina contra
Tot paribus streperet clypeis, tot stringeret enses.

VIRGIL.
Æn. lib. x.
v. 565.

*And as Ægeon, when with heav'n he strove,
Stood opposite in arms to mighty Jove;
Mov'd all his hundred hands, provok'd the war,
Defy'd the fork'd lightning from afar:
At fifty mouths his flaming breath expires,
And flash for flash returns, and fires for fires:
In his right hand as many swords he wields,
And takes the thunder on as many shields.*

DRYDEN.

The fable says, that Jupiter, to punish him, threw him under mount Ætna, which, as often as he moves, belches out fire.

Ὡς δ' ὁπότε Αἰτνάῳ ὄρεσσι περὶ τυρομένοιο
Σείονται μυχὰ πάντα, κατυδαίοιο Γίγαντος·
Εἰς ἑτέρην Βριαρῆϊ ἐπ' ὤμῳ κιομένοιο.

CALLI-
MACH. in
Lavacr. Dia-
na.

*To shift his load, the tortured Giant turns;
And, as he moves, the trembling mountain burns.*

Briareus is one of the monstrous forms, which Æneas meets at his entrance into Hell.

Centauri in foribus stabulant, Scyllæque biformes,
Et centum geminus Briareus, & bellua Lernæ.

VIRG. Æn.
I. vi. v. 287.

*Of various forms unnumber'd spectres more,
Centaur, and double shapes besiege the door:
Before the passage horrid Hydra stands,
And Briareus with all his hundred hands.*

DRYDEN.

St BRIDGET (ORDER OF). See St SAVIOUR (ORDER OF).

BRITTINNIANS. A particular Congregation of *Augustin Monks*, so called, because their first establishment was in a solitary place, in the Marche of Ancona, named III. chap. 2.

Hist. des Ord.
Relig. Tom.
named III. chap. 2.

named *Brittinni*. They were very austere, eat no meat, fasted from the Feast of the exaltation of the holy cross till Easter; and, at other times, every Wednesday, Fryday, and Saturday, besides the fasts enjoined by the church. They eat cheese and eggs but three times a week.

These Religious refused to submit to the Bull of Pope Gregory IX, which obliged the Monks of the order of St Augustin to quit their grey habit, and take the black. At last they obtained of that Pope a Bull, dated August 18, An. 1241, permitting them to retain their grey habit, but without the Surcingle, to distinguish them from the *Fryars Minors*.

The Brittinnians entered into the general union of the several congregations of the Monks, who followed the rule of St Augustin; which was effected by Pope Alexander IV, in the year 1256. See AUGUSTIN MONKS.

ATHEN. P.
135.

BRIZO. The goddess of sleep, worshipped (as Athenæus informs us) at Delos. The name comes from the old Greek word *βρίζειν* to *sleep*. This Deity presided over dreams, which she delivered in the manner of oracles; whence Athenæus calls her *ἡ ἐν ὑπνῷ μάντις*. The Delians offered to her little boats full of all sorts of Eatables, except fishes: and this they did for the happy success of their navigation.

BRONTES, STEROPES, and PYRACMON. The three *Cyclopes*, Attendants on the god Vulcan; who (according to the Pagan System of Theology) are employed in forging thunder-bolts for Jupiter.

VIRG. ÆN.
l. viii. v. 425.

Ferrum exercebant vasto Cyclopes in antro,
Brontesque, Steropesque, & nudus membra Pyracmon.

*The Cyclops here their heavy hammers deal;
Loud strokes, and hissings of tormented steel
Are heard around.*

DRYDEN.

Claudian employs these Vulcanian brethren in forging a suit of celestial Armour.

CLAUD. de
3^o Consulat.
Honor.

— — — — — Vobis jam Mulciber arma
Præparat, & Sicala Cyclops incude laborat.
Brontes innumeris exasperat Ægida signis;
Altum fulminea crispate in casside conum
Festinat Steropes; nectit thoraca Pyracmon;
Ignifluisque gemit Lipare fumosa cavernis.

*For thee already Mulciber prepares
Celestial arms, and fits thee for the Wars.
The work on the Sicilian anvil's laid;
The toil the rough Vulcanian brethren aid.
The pond'rous shield, huge Brontes, is thy care,
Glitt'ring with various imag'ry from far.
Rough Steropes with labour fashions by
The Helm, that formidably nods from high:
Nor distant far, Pyracmon forms with care
The temper'd Breast-plate, sure defence in war.
Loud, as they ply the work, their eager toil
Echo's thro' Lipare's resounding isle.*

BROWNISTS. A religious Sect, which sprung up in England, towards the end of the XVth century. Their leader was one Robert Brown, born at Northampton. They separated from the established church on account of its discipline and form of government. They equally disliked Episcopacy and Presbyterianism. They condemned the solemn celebration of marriages in the churches, maintaining that Matrimony being a political contract, the confirmation of it ought to proceed from the civil Magistrate. They rejected all forms of Prayer, and held that the Lord's-Prayer was not to be recited as a Prayer, being given only as a model, whereon our prayers are to be formed.

Cæcl. Rhodog.
xviii, 25.

BRUMÆ, or BRUMALIA. Festivals of Bacchus, among the Romans, celebrated twice in the year; the first on the 12th of the Calends of March; the other

other on the 18th of the Calends of September. They are called *Brumalia*, either from *Brumus*, an antient name of Bacchus, or from *Bruma*, the *Winter*, because they were celebrated in that season of the year.

Tertullian, among other Heathen festivals, which some of the primitive Christians were much inclined to observe, mentions these *Brumæ* or *Brumalia*. He objects to those Christians, that they are not so consistent in their religion as the Pagans, who never would comply with the observation of any of the Christian festivals.

This relict of Paganism continued in the minds of many Christians to the time of the Council of Trullo, A. D. 692. which Council prohibited it, with many other observances of the like nature, under pain of Excommunication.

TER TULLI;
de Idol. c. 14.

BINGHAM;
Orig. Ecclef.
B. xvi. Ch. 4.
§. 17.

BUABIN. An Idol of the Tonquinese. He is the Guardian of all buildings and edifices whatever. The person, who comes into possession of any tenement, entertains this *Household Deity* or Idol in a small Hut or apartment prepared for his reception. He is solemnly invited by beat of Drum, and presented with agreeable perfumes, and variety of dishes set out in an elegant manner.

TISSANIER,
TAVERNIER.

BUDDU. An Idol of the inhabitants of Ceylan. He is of gigantic stature, and is said to have been one, who lived a very holy and penitent life. The Chinghu-life reckon their years from the time he lived among them. Ribeyro found, by computation, that he lived about the fortieth year of the Christian Æra. The tooth of an Ape, which a Portuguese Viceroy caused to be burnt in the year 156—was formerly adored as one of Buddu's. The Portuguese in vain endeavoured by this means to put a stop to the idolatrous Worship of that sacred relick. The people gave out that it had escaped out of the hands of the prophane, and taken refuge upon a rose.

KNOX; De-
script. of Cey-
lan, Part II.
Ch. 3.

RIBEYRO;
Hist. of Cey-
lan.

BUDSDO. In the languages of China and Japan signifies *the way of worship-ping foreign Idols*; from whence those, who adhere to this sect of religion, are called *Budsdists*, and the religion itself *Budsdism*. The Founder of this religion, Kæmpfer tells us, was *Budha*, who, according to the doctrine of the Indian Bra-mins, was an essential part of Wistnou, their Deity, who made his ninth appearance in the world under that name. The Japonese call him *Budz* and *Siaka*, which, in process of time, became a common Epithet of all Gods and Idols, the worship of whom was brought over from other Countries.

KÆMPFER;
Hist. of Ja-
pan. B. III.
Ch. 6.

This *Budz*, or *Siaka*, according to the Japonese, was born in the country *Tensik*, which literally signifies a *Country of Heavens*. The Japonese comprehend under this name the Island of Ceylan, the Coasts of Malabar and Cormandel, and in general all the southern Asia. He was born in the 26th year of the Chinese Em-peror *Soowu*, about a thousand years before Christ. At nineteen years of age, he became a disciple of Arara Sennin, a Hermit of great repute, who lived at the top of a mountain, called *Dandokf*. Under this holy man, he followed a very austere life, wholly taken up in the contemplation of divine things, and sitting cross-legged, with his hands in his bosom, so placed, as that the extremities of his two thumbs touched each other; a posture thought to be extremely proper for profound meditation. By this means he penetrated into the most secret and important points of religion, which he afterwards communicated to his numerous disciples and followers. He lived 79 years.

He taught, that the Souls of men and brutes are of the same substance, and both immortal: that there are rewards and punishments for virtue and vice in another life. He laid down five commandments as the standing rule of the life and behaviour of all his faithfull adherents.

- I. The Law SE SEO. *Not to kill.*
- II. The Law ISU TO. *Not to steal.*
- III. The Law SIJAIN. *Not to whore.*
- IV. The Law MAGO. *Not to lye.*
- V. The Law ONSIU. *Not to drink strong Liquors.*

These general Laws are branched out into a great number of *Gosiakkai* i.e. *Counsels* or *admonitions*, by applying them to particular actions. The number of these is so very extensive, that there are but few, who oblige themselves to a strict observance of them all.

Two of his disciples, Annan Sonsja, and Kasia Sonsja, collected his wife sentences, which were found after his death, written with his own hand on leaves of trees, into a book, which is called *Fobekio*, that is, the *book of fine flowers*, and sometimes, by way of eminence, *Kio, the Book*, as being the most perfect performance of the kind, and the *Bible* of all the eastern nations beyond the Ganges, who embraced the doctrine of *Budz*, or *Siaka*. The two Compilers of it, for their pains, were ranked among the Saints, and are now worshipped, jointly with their master, in whose Temples, and upon whose altars, they are placed, one at his right, and the other at his left hand.

Before the doctrine of *Siaka* was introduced into Japan, the old *Sinto*, or Idol-worship, was the only flourishing religion in that Empire. They had but few Temples, and few festivals. A certain simplicity prevailed, and the people, following the dictates of reason, chiefly aimed at living good moral lives. The first, who taught the doctrine of *Budz* or *Siaka* in China (if we may believe the Japonese Historians) came over thither about the year of Christ 63, and obtained leave to build a Temple, called *the Temple of the white Horse*, because the holy book of *Siaka* was brought over on a white Horse. The greatest difficulty the preachers of this new doctrine had to encounter, was the philosophy of Confucius, then shining in it's full lustre, and universally approved: and it appears, that, for several hundred years, this new Religion made but a slow progress in China, till, about the year of Christ 518, one *Darma*, a great Saint, came into China from *Seitensku*, that is, as the Japonese explain it, from that part of the world, which lyes Westward with regard to Japan. This person laid the first sure foundation of *Budsdoin* in that mighty Empire. This new worship, having gained ground in China, soon spread into *Fakkusai* (the peninsula of Coræa) where the first Idol of *Budz* or *Siaka* was erected, and worshipped, in the year of Christ 543. Japan soon admitted this new religion, following in that, as they had done in many other things, the example of the neighbouring countries.

The Japonese have several beautiful convents built by the principal sects of this religion: among which the convent and Temple of *Kataisi* is remarkable for a statue of *Siaka*, gilt, of an extraordinary size, and sitting on a *Tarate-flower*, *faba Ægyptiaca*. The Ecclesiastics of the *Budsdoin* religion have no processions, nor other public spectacles, as the clergy of the *Sinto* religion have. They always keep within the district of their convents, and mind little else but their prayers in the Temple at stated hours. Their maintenance arises from fees given them to pray for the relief of departed Souls, and the voluntary contributions of their *Danna* or parishoners.

2 Kings xxv,
7.
1 Kings vi,
38.

BUL. The eighth month of the Ecclesiastical year of the Jews, tho' but the second month of the civil year. It answers to our *October*, and consists of twenty-nine days. On the sixth day of this month the Jews fasted, because on that day Nebuchadnezzar put to death the children of Zedekiah, in the presence of their unhappy father, whose eyes, after they had been witnesses of this sad spectacle, he ordered to be put out. We find the name of this month mentioned, in Scripture, but once. See YEAR (JEWISH).

MACER,
Hierolex.

HOFFMAN,
LEO ALLAT-
TIUS.

BULL. A written letter, dispatched, by order of the Pope, from the Roman Chancery, and sealed with Lead. It is a kind of *Apostolical Rescript*, or *Edict*, and is chiefly in use in matters of justice or grace. If the former be the intention of the Bull, the lead is hung by a hempen cord; if the latter, by a silken thread. It is this pendent lead, or seal, which is, properly speaking, the Bull, and which is impressed on one side with the heads of St Peter and St Paul, and on the other with the name of the Pope, and the year of his pontificate. The Bull is written in an old round Gothic letter, and is divided into five parts; the narrative of the fact; the conception; the clause; the date; and the salutation, in which the Pope styles himself *Servus Servorum*, the *Servant of Servants*.

These instruments, besides the lead hanging to them, have a cross, with some text of Scripture, or religious motto, about it. Thus, in those of Pope Lucius III, the device was, *Adjuva nos Deus Salutaris noster*; that of Urban III, *ad te, Domine, levavi animam meam*; and that of Alexander III, *vias tuas, Domine, demonstra mihi*.

Bulls are granted for the consecration of Bishops, the promotion to Benefices, the celebration of Jubilees &c. Those brought into France are limited by the Laws and customs of the Land; nor are they admitted, till they have been examined, and found to contain nothing contrary to the liberties of the Gallican church.

After the death of a Pope, no Bulls are dispatched during the vacancy of the See. Therefore, to prevent any abuses, as soon as the Pope is dead, the Vice-Chancellor of the Roman church takes the seal off the Bulls, and in the presence of several persons, orders the name of the deceased Pontiff to be erased, and covers the other side, on which are the faces of St Peter and St Paul, with a linnen cloth, sealing it with his own seal.

The word *Bull* is derived from *bullare*, to *seal letters*; or from *Bulla*, a drop or bubble. Some derive it from the Greek Βυλῆ *council*: Pezron from the celtic *Buil*, *Bubble*.

The BULL IN COENA DOMINI is a particular Bull, read every year, on the day of the *Lord's-Supper*, or Maunday Thursday, in the Pope's presence; containing Excommunications and Anathema's against Heretics, and all who disturb or oppose the Ecclesiastical jurisdiction of the holy See. After the reading of the Bull, the Pope throws a burning torch into the publick place, to denote the thunder of this Anathema. The council of Tours in 1510 declared the *Bull in coena Domini* void in regard to France.

BUMICILIS. A religious sect of Mohammedans in Egypt and Barbary, who pretend to fight with the Devils, and commonly appear in a great fright, and covered with wounds and bruises. About the full of the Moon, they counterfeit a Combat, in the presence of all the people, which lasts for two or three hours, and is performed with *Affagaia's* or Javelins, till they fall down quite spent: but in a little time they recover their spirits, get up, and walk away.

BARBOT,
Descript. of
North and
South Guinea.

BURIAL. A regard paid to the dead, or a performance of the last offices to the deceased, has made no inconsiderable part of the Religion of all countries, in all times. Of these last offices, the care of their funeral rites was the greatest and most necessary; being looked upon as a debt so sacred, that such as neglected to discharge it were thought accursed: hence the Romans called them *Iusta*, and the Greeks δίκαια, νόμιμα, ὅσια, &c. words implying the inviolable obligations, which nature has laid upon the living to take care of the obsequies of the dead. Nor are we to wonder the antient GREEKS and ROMANS were extremely solicitous about the interment of their deceased friends, since they were strongly persuaded, that their Souls could not be admitted into the Elysian fields, till their bodies were committed to the earth; and that, if it happen'd, that they never obtained the rites of Burial, they were excluded from the happy mansions, for the term of an hundred years.

Nec ripas datur horrendas, et rauca fluentas,
Transportare prius, quam sedibus ossa quierunt.
Centum errant annos, volitantque hæc litora circum:
Tum demum admissi stagna exoptata revisunt.

VIRG. Æn.
lib. vi. v. 327.

Nor darest the Transport Vessel cross the waves
With such, whose bones are not compos'd in graves.
An hundred years they wander on the shore;
At length, their penance done, are wafted o're.

DRYDEN.

Hence, in most of the poets, we meet with the passionate requests of dying men, or of their ghosts after death, for this favour. Thus, in Homer, the shade of Elpenor earnestly beseeches Ulysses to perform his funeral rites.

Νῦν δὲ σὺ τ' ὀπιθεν γυνάξομαι, ἢ παρόντων,
Πρὸς τ' ἀλόχη, καὶ πατρός, ὃς ἐτρεφε τυτθὸν ἰόντα,
Τηλεμάχῃ θ', ὃν μῦθον ἐνὶ μεγάροισιν ἔλασπε,
Μὴ μ' ἀκλαύστῃ, ἄθραπτο', ἴων ὀπιθεν καταλείπειν
Νοσφιδεῖς, μή τοι τι θεῶν μήνιμα γίγνομαι.

HOM. Odys.
lib. xi, v. 66.

Z z

But

*But lend me aid, I now conjure thee, lend,
By the soft tie, and sacred name of friend!
By thy fond Consort, by thy Father's cares!
By lov'd Telemachus his blooming years!
(For well I know that soon the heav'nly powers
Will give thee back to day, and Circe's shores;)
There pious on my cold remains attend,
There call to mind thy poor departed friend.
The tribute of a tear is all I crave,
And the possession of a peacefull Grave.
But if, unheard, in vain compassion plead,
Revere the Gods; the gods avenge the dead.* POPE'S *Odyssey*.

For this reason, of all imprecations the greatest was, that a person might dye unburied; and it was consider'd as a duty incumbent on all travellers, who should meet with a dead body in their way, to cast dust or mould upon it three times.

H O R. lib. 1.
Od. xxviii.
v. 36.

*Quaquam festinas, non est mora longa, licebit
Injecto ter pulvere curras.*

*Thrice o'er the coarse the sprinkled ashes cast;
The pious deed will not retard your hast.*

This, where the customary solemnities of interment could not be had, was look'd upon as a sufficient passport for the admission of a ghost into Pluto's Dominions.

The antients considered it as a great misfortune, notwithstanding that they received the rites of Burial, if they were not laid in the sepulchres of their fathers, but were buried in a foreign Country. Hence the Epitaph of Leonidas the Tarentine runs thus.

ANTHOLOG.
Epigr. lib.
iii. cap. 25.
epig. 75.

*Πολλὸν 'απ' Ἰταλίας κείμαι χθονός, ἐκ τε Τάραντος
Πάτρης, τότο δέ μοι πικρότερον θανάτου.*

*Far from Tarentum, my own Soil, I dye;
And, worse than death, in foreign ground I lye.*

HOMER, II.
xi, 16. 22.
PAUSAN. in
Bæoticis.
DION. Sicul.
lib. xvi. c. 6.
PAUSAN. in
Messenicis.
PLUT. &
CORN. NEP.
in Phocione.

But, notwithstanding the great care of the antients, in performing the funeral rites of the dead, there were some persons, whom they thought unworthy of those last offices, and to whom they therefore denied them. Such were, 1. Publick or private Enemies. Hence Homer introduces Ulysses threatening Socus with the want of Burial; Hector likewise promising the same treatment of Patroclus; and Achilles revenging his cruelty by the same treatment of that Hero. Thus, likewise, Lyfander, the Spartan Admiral, having conquered the Athenian fleet, and put to death Philocles, one of their commanders, and four thousand Athenian prisoners, refused to give any of them Burial. 2. Such as betrayed, or conspired against their Country: on which account, Aristocrates, being convicted of Treason against the Arcadians, was stoned to death, and cast out of the bounds of their Country, unburied: and the famous Phocion, to mention no more, being unjustly condemned by the Athenians, as having conspired to deliver up the *Piræus* into the enemies hands, had his body cast out of Attica, and forbidden to be interred under a very severe penalty. 3. Tyrants were denied the rites of Burial. Of this we have an instance in the Pheræans, who, having slain Alexander, who had cruelly oppressed them, threw his carcass to the dogs. Thus Nestor tells Telemachus, that, if Menelaus had found Ægisthus alive, after his murder of Agamemnon, and Tyranny over the Mycenæans, he would not have vouchsafed him Burial.

HOM. *Odyss.*
iii. v. 256.

*Εἰ ζώντι' Ἀγισθὸν ἐνὶ μεγάροισιν ἔστιμεν
Ἀτρεΐδης, Τρηνυμένειω, (αὐτοῖς Μενέλαω,
Τῷ καὶ εἰ ἐδὲ θανόντι χυτὴν οὐκ ἔστιν ἔχουεν,
Ἄλλ' ἄρα τ' ὅς κ' οὐκ ἐστὶν ὅτιον ἰκατάδαίαν
Κεῖμεν ὅν περ ἴομεν ἄγχι, ἐδὲ καὶ τις μὲν
Κλέουσι' Ἀχαιῶδαν*

*For had the martial Menelaus found
The Ruffian breathing yet on Argive ground;
Nor earth had hid his Carcase from the skies,
Nor Græcian Virgins shriek'd his obsequies;
But fowls obscene dismember'd his remains,
And dogs had torn him on the naked plains.* POPE'S *Odyſſey*.

4. Such as were guilty of sacrilege forfeited their right to Burial. The gods were sometimes thought to inflict this punishment on malefactors; whence, Archidamus, the Spartan king, being slain in Italy, and deprived of Burial, Pausanias concludes, the gods had thus revenged themselves on him, for assisting the Phocians in plundering the City and Temple of the Delphians. To these we may add, 5. Such as died in debt, whose bodies, at Athens, belonged to their creditors, and had no right to burial, till full satisfaction was made. 6. Some offenders, likewise, who suffered capital punishment, were deprived of Burial; those especially, who died on the cross, or were impaled, whom they frequently permitted to be devour'd by beasts and birds of prey. To this Horace alludes:

Non hominem occidi: non pasces in cruce corvos. Lib. i. Ep. 16.

*I ne'er imbrew'd my hands in human blood:
You shall not hang, then, on the fatal wood,
Unburied, and of ravenous crows the food.* }

Juvenal also hints at the same custom.

Vultur jumento, & canibus, crucibusque relictis,
Ad fœtus properat, partemque cadaveris affert. Sat. xiv. v. 77.

*Where carrion stinks, and crosses stand in air,
Rapacious vulturs greedily repair,
And food from thence they to their young ones bear.* }

Of those, who were allowed the rites of Burial, some were distinguished by particular circumstances of disgrace attending their interment. Thus persons killed by lightning, as being thought hatefull to the Gods, were buried apart by themselves, lest the ashes of other men should receive pollution from them: and those, who had wasted their patrimony, forfeited the right of being buried in the sepulchres of their fathers; whence Democritus was in danger of wanting a burial-place, because he had spent his paternal inheritance in travelling into foreign countries, and searching after the secrets of nature. If persons, who had incurred the publick hatred, had yet the good fortune to obtain burial, it was customary to leap upon their tombs, and cast stones at them, in token of detestation and abhorrence. Thus Euripides;

— — — — — ἐνθρόσκει πάτρω,
πίτρεις τε λείπει μνημα λάϊνον πατρῶ. In *Electra*.

*He leaps, indignant, on his father's tomb,
And, in derision, pelts his grave with stones.*

It was likewise customary to punish offenders, even after their death, by depriving them of the graves, in which their remains had been deposited. Thus, Phrynichus, the Athenian, being arraigned and condemned for treason, some time after his Funeral, his Tomb was opened, and his relicks thrown out of Attica. LYCURGUS, Orat. in Leocratem.

Among the Jews the privilege of Burial was denied only to self-murderers, who were thrown out to rot above ground. Malefactors, who were hanged on a gallows (a circumstance of the greatest ignominy) were, nevertheless, allowed the rites of Burial, out of respect (say the Rabbins) to the image of God, wherein man was created. JAC. PONTAN. Pro-
gymn. Lat. lib. 4. Deut. xxi. 23.

In the CHRISTIAN CHURCH, tho' good men always desired the Honour and Privilege of that solemn interment, which was practised by the church; yet were

were they not (like the Heathens) so concerned for their bodies, as to think it any real detriment or loss to them, if either the barbarity of their enemies, or any other accident denied them this privilege: for they considered, that nothing could be a prejudice to that body, which was to rise again. On which subject it is plausibly enough said;

— — — Cœlo tegitur, qui non habet urnam.

*Interr'd beneath the cope of heav'n he lyes,
To whom or pow'r, or chance, an urn denies.*

The primitive Christian church denied the more solemn rites of Burial only to unbaptized persons, self-murderers, and excommunicated persons, who continued obstinate and impenitent in a manifest contempt of the church's censures. See FUNERAL RITES.

C.

D'HERBE-
LOT, Bibl.
Orient.



AABA or CAABA. [*Arab.*] *A square building.* The word is particularly applied by the Mohammedans to the famous Temple of Mecca, built, as they pretend, by Abraham and Ismaël his Son. It is towards this Temple they always turn their faces, when they pray, in whatever part of the world they happen to be.

The Mussulman writers tells us, that, in the time of Adam, there stood a Tent, in the place where the Temple was afterwards built; that this Tent was sent down from Heaven, to serve as a place of divine worship; that Adam often visited this holy place; and that Seth his son followed his example, till at length he judged it proper to build there a Temple of stone, for the use of his posterity; and that this first Temple, being destroyed by the deluge, was rebuilt by Abraham and his son Ismaël.

The Mohammedans give this Temple the name of *Beitallah*, that is, the house of God. Mohammed, in the Koran, says; *we have established an house or Temple, as a means whereby men may acquire great merit.* Hussain Vacz thus paraphrases this passage: 'We have destined the square house, which is the Temple of Mecca, to the service of God; that you may have the certain means of acquiring great merit, as well by the tiresome journey you shall take, to arrive at it, as by the religious visit you shall pay to it. We have made it to be a sacred and privileged place, in which it is not permitted to kill or molest any person: wherefore, O ye faithfull, after you shall have known the dignity and excellence of this Temple, put up your prayers in it, as did Abraham. We commanded both him and his son Ismaël to purge this house from all the filth and superstitions of the idolaters, that it might be fit for the stations, processions, adorations, and all other exercises of the true servants of God.' So great is the veneration of the Mohammedans for this Temple, that they believe, a single view or sight alone of its sacred walls, without any particular act of devotion, is as meritorious in the sight of God, as the most careful discharge of one's duty, for the space of a whole year, in any other Temple. They pretend, that the impression of Abraham's foot is still to be seen on one of the stones, notwithstanding the repeated endeavours of the Idolaters to efface it.

The Caaba, or sacred Temple of Mecca, enjoys the privilege of an Asylum for all sorts of criminals: but then they must retreat into the Temple itself, and not remain in any of it's Portico's, to which the exemption does not extend.

In the Koran we read these words; *God commands you to give back the Deposits into the hands of those, to whom they belong.* The interpreters say this passage is to be understood literally of what passed after the taking of Mecca. Mohammed, having entered victorious into that City, sent to demand the keys of the Temple, of Othman the son of Thaleha, who kept them. Othman brought them to him, and, as he presented them, Abbas, Mohammed's Uncle, demanded them of him, because he already had those of the wells Zemzem. Othman, upon this demand, drew back his hand, and refused to deliver them: but Mohammed said to him, *Do you not trust in God, and his Prophet?* Upon which Othman gave him the keys. But Mohammed, after having performed his devotions in the Temple, restored the keys to Othman, who immediately embraced his Religion; and from that time his posterity has enjoyed the privilege of keeping the keys of the Temple of Mecca.

The tradition of the idolatrous Arabians, before the time of Mohammed, was, that Abraham, being ready, in obedience to the command of God, to sacrifice his son Ismaël on one of the Mountains of Arabia, was hindered from executing his design by the Arch-Angel Gabriel; and that, at the same time, Abraham and Ismaël were ordered to build a Temple in the same place, where Adam had formerly built one, called *Sorah*, which word signifies a *Castle*. Whereupon these two Patriarchs built the *Caaba*, to perpetuate the memory of their obedience.

The ancient Arabians adorned and embellished the outside of this Temple with the works of their most excellent Poets, written in letters of gold on stuff of silk. But the Mohammedans have always covered it's roof and walls with rich brocades of silk and gold, which the califs formerly furnished, and after them the Sultans of Egypt. At present, the grand Seigneur sends every year rich tapestries by the caravan of Egypt, for the adorning of this famous Temple.

The Abassid Califs would have rendered this Temple much more magnificent than it ever was; but were diverted from their design by the Doctors of their Law, who represented to them, that the Temple would in time lose the respect which was paid to it, if it was subject to change it's form according to the caprice of princes. They were therefore content to build round it magnificent portico's or galleries, illuminated with an infinite number of lamps, for the convenience of the Pilgrims. Notwithstanding, Moktadi, the thirty-first Calif of that race, took away the old gate of the Temple, of which he made his coffin, and gave another, which was covered with thin plates of silver gilt.

The Caaba, or holy Temple of Mecca, is most remarkable for the pilgrimages made to it by the devout Mussulmans. In the Koran, God commands Abraham *to proclaim unto the people a solemn Pilgrimage, that they may be witnesses of the advantages, which accrue to them from the visiting this holy place.* It is related, that Abraham, in obedience to this command, went up to mount Abou kobeis, near Mecca, and cried from thence, *O men, perform the pilgrimage to the house of your God*; and that God caused those, who were then in the loins of their fathers, and in the wombs of their mothers, from East to West, and who, he knew before hand, would perform the pilgrimage, to hear his voice. See PILGRIMAGE.

SALÉ'S KORAN, Ch. 22.

CABBALA. [*Hebr.*] *Traditions.* Among the Jews, it principally means the mythical interpretations of their Scriptures, handed down by tradition. The manner, in which Maimonides explains the Cabbala, or Traditions of the Jews, is as follows: 'God not only delivered the Law to Moses on mount Sina, but the explanation of it likewise. When Moses came down from the mount, and entered into his Tent, Aaron went to visit him, and Moses acquainted Aaron with the Laws he had received from God, together with the explanation of them. After this, Aaron placed himself at the right hand of Moses, and Eleazar and Ithamar, the sons of Aaron, were admitted; to whom Moses repeated what he had just before told to Aaron. These being seated, the one on the right, the other on the left hand of Moses, the seventy elders of Israel, who composed the Sanhedrim, came in. Moses again declared the same Laws to them, with the interpretations of them, as he had done before to Aaron and his Sons. Lastly, all who pleased of the common people were invited to enter, and Moses instructed them likewise in the same manner as the rest. So that Aaron heard

Preface to the Mishna.

‘ four times what Moses had been taught by God upon mount Sina; Eleazar
 ‘ and Ithamar three times; the seventy Elders twice; and the people once. Moses
 ‘ afterwards reduced the Laws, which he had received, into writing, but not
 ‘ the explanations of them: these he thought it sufficient to trust to the me-
 ‘ mories of the above mentioned persons, who, being perfectly instructed in
 ‘ them, delivered them to their children, and these again to theirs, from age
 ‘ to age.’

The Cabbala therefore is, properly, the *Oral Law* of the Jews, delivered down, by word of mouth, from father to son: and it is to these interpretations of the *written Law* our Saviour's censure is to be applied, when he reproves the Jews for
 Mark, vii, 13. *making the commands of God of none effect thro' their traditions.*

Some of the Rabbins pretend, that the origin of the Cabbala is to be referred to the Angels; that the Angel Raziel instructed Adam in it; the Angel Japhiel Shem; the Angel Zedekiel Abraham &c. But the truth is, these explications of the Law are only the several interpretations and decisions of the Rabbins on the Law of Moses; in the framing of which they studied principally the combinations of particular words, letters, and numbers, and by that means pretended to discover clearly the true sense of the difficult passages of Scripture.

This is properly called the *Artificial Cabbala*, to distinguish it from *simple Tradition*: and it is of three sorts. The first, called *Gematria*, consists in taking *letters* as *figures*, and explaining words by the arithmetical value of the letters of which they are composed. For instance, the Hebrew-letters of *Yabo-Schilob*, (*Schilob shall come*) make up the same arithmetical number as *Messiah* (*the Messiah*); from whence they conclude, that *Schilob* signifies the *Messiah*.
 Genes. xlix, 10.

The second kind of *Artificial Cabbala*, which is called *Notaricon*, consists in taking each particular letter of a word for an entire diction. For example, of *Bereſchith*, which is the first word of Genesis, composed of the letters B. R. A. S C H. J. T. they make *Bara-Rakia-Arez-Schamaim-Jam-Tebomoth*. i. e. *he created the firmament, the earth, the Heavens, the Sea, and the Deep*; or in forming one entire diction out of the initial letters of many: thus in, *Atah-Gibbor-Lekolam-Adonai* (*thou art strong for ever, O Lord*), they put the initial letters of this sentence together, and form the word *Agla*, which signifies either *I will reveal*, or *a drop of dew*, and is the Cabbalistic name of God.

The third kind, called *Themura*, consists in changing and transposing the letters of a word: thus of the word *Bereſchith* (the first of the book of Genesis) they make *A-betisri*, the first of the month *Tisri*, and infer from thence, that the world was created on the first day of the month *Tisri*, which answers very nearly to our September.

The Cabbala, according to the Jews, is a noble and sublime science, conducting men by an easy method to the profoundest Truths. Without it, the holy Scriptures could not be distinguished from prophane books, wherein we find some miraculous events, and as pure morality as that of the Law, if we did not penetrate into the truths locked up under the external cover of the literal sense. As men were grossly deceived, when, dwelling upon the sensible object, they mistook angels for men; so also they fall into error or ignorance, when they insist upon the surface of letters or words, which change with custom, and ascend not up to the Ideas of God himself, which are infinitely more noble and spiritual.

Some Visionaries, among the Jews, believe, that Jesus Christ wrought his miracles by virtue of the mysteries of the Cabbala. Some learned men are of opinion, that Pythagoras and Plato learned the Cabbalistic art of the Jews in Egypt: others, on the contrary, say, the philosophy of Pythagoras and Plato furnished the Jews with the Cabbala. Most of the Heretics, in the primitive Christian church, fell into the vain conceits of the Cabbala; particularly the Gnostics, Valentinians, and Basilidians.

CABBALISTS. Those Jewish Doctors, who profess the study of the *Cabbala*. In the opinion of these men, there is not a word, letter, or accent, in the Law, without some mystery in it. The first Cabbalistical author, that we know of, is Simon the son of Joachai, who is said to have lived a little before the destruction of Jerusalem by Titus. His book, entitled *Zohar*, is extant; but it is agreed, that many additions have been made to it. The first part of this work is entitled *Zeniutba* or *Mystery*; the second *Idra Rabba* or the *great Synod*; the third
 BASNAGE, Hist. des Juifs. T. I. lib. ix. c. 7.

third *Idra Lata*, or the *little Synod*, which is the author's last Adieu to his disciples. See RABBINS.

CABIRI. The great, powerful, Gods of the ancient Pagans. Who they were, is a question much controverted among authors. The old scholiast on Apollonius's *Argonautics* says; *Μυσταὶ δὲ ἐν τῇ Σαμοθράκῃ &c.* In *Samothracia*, they are initiated into the mysteries of the CABIRI; whose names are recorded by *Mnaseas*: they are in number four; *Axieros*, *Axiocersa*, *Axiocersus*, and *Casmilus*. *Axieros* is *Ceres*; *Axiocersa*, *Proserpine*; *Axiocersus*, *Pluto*; and the fourth, *Casmilus*, is *Mercury*.

Bochart gives us Hebrew Etymologies of the three first of these names. *Axieros*, he says, signifies, in that language, *the earth is my possession*; which agrees very well with *Ceres*: *Axiocersus* and *Axiocersa* mean *death* or *desolation is my portion*; which is very applicable to *Pluto* and *Proserpine*. *Casmilus*, he tells us, was rather a Minister or Attendant on the Gods *Cabiri*, than one of them: and *Servius* says, *Casmilus* is a Tuscan word signifying the *Minister of the Gods*; an office always ascribed by the ancients to the God *Mercury*. A modern author, who finds most of the Pagan Deities in the family of Abraham, makes *Axieros* to be *Ijaac*, the heir of his father Abraham, and in whom his seed was to be called; and *Axiocersus* and *Axiocersa* to be *Ismael*, and his *Wife*, because it is said, *he dwelt in the desert or wilderness of Paran, and his mother took him a wife out of the land of Egypt*; both which descriptions agree with the Etymologies given by Bochart.

The *Cabiri*, therefore, according to Apollonius's scholiast, were the Gods of *Samothracia*, an Island bordering on the continent of *thrace*, *Varro* reckons up but two *Cabiri*, or *Samothracian Deities*, *Tellus* and *Cælus*; others Three, *Jupiter*, *Juno*, and *Minerva*; whom *Tertullian* therefore means, when he says; *tres aræ trinis Diis patent, MAGNIS, POTENTIBUS, VALENTIBUS: eisdem Samothracas existimant. i. e. there are three altars erected to three gods, GREAT, POWERFULL, STRONG: the same are thought to be the Deities of Samothracia.*

Macrobius, speaking of the latter *Cabiri*, says; *Jupiter is the middle region of the air; Juno the lower region, together with the earth; and Minerva the upper region, or æther.* He adds, that *Demaratus*, the son of *Corinthius*, being to be initiated into the mysteries of the *Samothracian religion*, joined the above-mentioned Deities in one and the same Temple; which notion of the three *Samothracian Deities*, *Jupiter*, *Juno*, and *Minerva*, might possibly (in the opinion of the learned *Vossius*) have been the corrupt remains of a very ancient tradition, received from *Noah* the friend of God, concerning the three persons in the Deity, the Father, the Son, and the holy Spirit: upon which Hypothesis, *Jupiter* must be taken for the supreme God, or *Jehovah* of the Jews; *Minerva* for the word, or wisdom, of God; and *Juno* for the holy Spirit, the love and delight of *Jupiter*, or the supreme Being. And that the *Samothracian religion* was very ancient, appears from hence, that the Romans received it from the *Albanians*, the *Albanians* from the exiled *Trojans*, and the *Trojans* from king *Dardanus*, who brought it out of *Samothracia* into *Phrygia*, scarce more than eight hundred years after the deluge; nor is it improbable, that the *Samothracians* had these deities some centuries before *Dardanus*.

The term *Cabiri* comes from the Hebrew or Phœnician word *Cabir*; which signifies great or powerfull; and seems to have been a general name given to Deities of a superior rank. Such were *Castor* and *Pollux* (the *Διοσκύροι* or sons of *Jupiter*) among the Greeks, as appears from an ancient greek inscription, preserved by *Gruter*, and thus render'd into Latin. *Gaius Gaii filius Acharnensis sacerdos factus deorum magnorum Dioscurorum Cabirorum &c. dedicavit. i. e. Dedicated by Gaius, the son of Gaius the Acharnanian, made Priest of the great gods Dioscuroi, Cabiri, &c.* We are informed likewise, that the *Saracens*, till the time of the Emperor *Harun*, worshipped idols, adoring *Lucifer* and *Venus*, whom they called *CHABAR*, which in their language signifies the same, as *Cabir* in the Hebrew or Phœnician; viz. *Great*.

It is impossible to reduce the numerous, but fabulous, stories of these *Cabiri* to any consistency; for they were all the inventions of later ages; and, when the

fabulous

fabulous accounts of later times became intermixed with the ancient traditions, it is no wonder the truth was very much obscured by them.

Diod. Sicul.
lib. 5.

CABIRIA. [*Gr.*] Festivals in honour of the *Cabiri* or *great* and *powerful* Gods; celebrated at Thebes and Lemnos, but especially in Samathrocia, an Island consecrated to the Cabiri. All who were initiated into the mysteries of these gods were thought to be secured thereby from storms at Sea, and all other dangers. The ceremony of initiation was performed by placing the candidate, crowned with olive-branches, and girded about the loyns with a purple ribband, on a kind of throne, about which the priests, and persons before initiated, danced. This was called *Ἐνθρονισμός*, *Enthronization*.

D'HERBE-
LOT, Bibl.
Orient.

CADARIAH. [*Arab.*] *Cadarians*. A Sect among the Mussulmans, which attributes the actions of a man to the man himself, and not to the divine decree, determining his will. The first author of this Sect was Maabed Ben Khalid Al-Giohni. Ben Aun, one of the most celebrated Mohammedan Doctors, never faulted the Cadarians, saying they were Mussulman *Magi* or Manichæans, because they admitted two principles, God and Man. The word comes from the Arabic *Cadara*, *Power*.

RICAUT'S
History of the
Ottoman Em-
pire.

CADIZADELIRE. A Sect of Mohammedans, very like the ancient Stoicks. They shun feasts and diversions, and affect an extraordinary gravity in all their actions. They are incessantly talking of God, both in public and private; and some of this Sect make a jumble of Christianity and Mohammedism, particularly those who live on the borders of Hungary and Bosnia. They read the Gospel in the Slavonian tongue, and the Koran in the Arabic: they drink wine in the month Ramadhan, or Lent of the Turks, but put either cinnamon or some other drugs in it, and then they think they may lawfully drink it. They love and protect the Christians. They believe that Mohammed is the holy ghost, and that the descent of the fiery tongues, on the feast of Pentecost, was the type of the coming of that Prophet. They practise circumcision, and justify it by the example of Jesus Christ.

D'HERBE-
LOT, Bibl.
Orient.

Chap. Hud.

CADHA and **CADR.** [*Arab.*] *The Divine Decree*, and *Predestination*. The Mohammedan divines distinguish between these two words, and say, that the first signifies the *Decree*, considered as in God, and flowing from God; and the second signifies, the same Decree, when put in execution here below. In the Koran it is said, that *of those, who shall be presented before the judgment-seat of God, some are happy and others unhappy*; i. e. in the language of the Mussulmans, *Elect* and *Reprobate*. An Interpreter on this verse says, that the marks of *Elect* in this world are, tenderness of heart, hatred of the world, distrust of one's self, and of the creatures; and modesty: as, on the contrary, the marks of *reprobation* are, hardness of heart, love of the world, a great confidence in one's self, and in the creatures; and impudence. A Mohammedan author relates, that Mohammed used to say of this chapter; *the chapter Hud has made my hair grey before it's time*.

In the same chapter, Noah speaks, in the name of God, to the people, whom he instructed by his preaching, as follows: 'God has imparted to me his mercy, by the gift of prophecy, with which he has favoured me: but it is hid from you, and I can not force you to acknowledge it, because you will not receive it.' An interpreter says on this passage: 'If Noah could have forced these incredulous people to believe these words, and embrace the Law of God, he would doubtless have done it: but the reins of man's free will are in the hands of God, who governs them as he pleases. The door-keeper of his justice drives away from his gate those whom he thinks fit, and the introducer of his mercy gives admission to whom he pleases.'

Chap. *Am-
ram*.

In another chapter, it is said: 'Lord, thou art master of all kingdoms; thou givest them to whom thou wilt, and takest them out of the hands of those who possess them, whenever thou plearest.' Besides the literal sense of these words, the interpreters find a more exalted meaning in them, to wit, the doctrine of *Predestination*.

A Persian author, speaking of the *Elect* and *Reprobate*, says; 'there is from all eternity a plank prepared for the former, to save them from shipwreck, and conduct them into harbour; and the latter are marked in the forehead with a button of fire, for eternity. The divine justice pushes the one to the left, and his goodness calls the other to stand on his right hand.' The author of Methnevi says; 'Thou, O Lord, transportest the people of the mosque of the true God into the prophane Temple of the Ghebres: thou takest these out of the Pagod of the Gentiles, and makest them of the number of the faithful. How can our weak understanding comprehend this? Thou art sovereign Lord of all things, and disposest them according to thy good pleasure.'

CADRITES. A sort of Mohammedan Fryars, whose founder was called Abdul Cadri, a man of great skill in Philosophy and Law. Once a week, they spend a great part of the night in turning round, holding each others hands, and repeating incessantly the word *Hai*, which signifies *Living*, and is one of the attributes of God; during which one of them plays on a flute. They never cut their hair, nor cover their heads, and always go barefooted. They have liberty to quit their convent whenever they please, and to marry.

RICAUT'S
History of
the Ottoman
Empire.

CAF. The name of a mountain, which the ignorant Mohammedans, attached to the fables of their false prophet, believe to encompass the whole globe of Heaven and Earth, and to bound the hemisphere on all sides. An oriental Mythologist tells us, that this mountain has for its foundation a stone, called Sakhrat, of which mention is made in the Koran. The same author says, that this stone supports the *axis* of the earth; that it is made of an entire emerald; and that it is from the reflexion of this stone that the Heavens appear to us of an azure colour: lastly, he says, that when God would cause an earthquake in any part of the world, he commands this stone to put in motion one of its roots, which serve it in the stead of nerves; and that the motion of the root occasions that part of the earth, with which it corresponds, to shake and tremble, and sometimes to part asunder. This is an instance of Mohammedan Philosophy, founded on the principles of the Koran.

D'HERBE-
LOT, Bibl.
Orient.

Chap. Loc-
man.

CAFER. [*Arab.*] An Infidel with respect to religion, and an Ingrate with respect to benefits received. The author of Nighiaristan cites the Persian verses of Methnevi, in the life of Ismael, where he says;

D'HERBE-
LOT, Bibl.
Orient.

*The Infidel, who has no law, when he keeps his word, discovers in himself
an attribute of the Divinity:
But, he, who does not observe it, is very far from the true faith, tho' he
professes to be a Mussulman.*

CAFUR. The name of a fountain in the paradise of the Mohammedans, so called from its resembling *camphire* (which the word signifies) in smell and colour. Mohammed, in his Koran, says; *The just shall drink of a cup of wine, mixed with the water of CAFUR, a fountain whereof the servants of God shall drink; and they shall convey the same by channels whithersoever they please.*

SALE'S KO-
RAN, Ch.
LXXVI.

CAHANBARHA. So the Persians call the six seasons, or days, in which, according to the tradition of the ancient Magi, God created the world: but, this true tradition being afterwards altered by superstition, they placed these six seasons, or days, not immediately the one after the other, so as to make up a continued week, according to the account given by Moses, but in different months of the year, attributing likewise to each term or season the space of five days.

D'HERBE-
LOT, Bibl.
Orient.

CAINITES. Christian Heretics, who sprang up about the year 130; so called because they esteemed Cain worthy of the greatest honours. They acknowledged a power superior to that of the *Creator*. They called the former *Wisdom*, and the latter the *inferior virtue*. They pretended, that all those, who are represented as wicked persons in Scripture, such as Cain, Esau, Corah and his followers, the Sodomites, and even Judas himself, were the peculiar care of *Wisdom*, and all the just of the *Creator*: that, for this reason, Cain got the better of

IRENÆUS,
lib. I. c. 35.
AUGUST.
Hieres. c. 38.
EPIPHAN.
Hieres. cap.
xxxviii.
TILLEM.
Hist. Eccles.
Tom. II.
Art. Nicola-
ites.

Abel; that, as for the rest, it is true, the *Creator* set himself against them, but that he could not hurt them, because *Wisdom* took them under her protection: that Judas alone knew all these mysteries, and that, for this reason, he betrayed Jesus Christ, in order to procure to the world the great benefits, which he knew would arise from the death of Christ; and which the power of the *Creator* would have prevented, and thereby defeated those happy effects.

IREN. *ibid.*

Nor were the Morals of this Sect less impious than their Creed: for they pretended, conformably to the doctrine, which Carpocrates afterward taught, that we must perform all sorts of actions in order to be saved; and they placed perfection in boldly committing those works of darkness, which modesty forbids to name. They said likewise, that every action has its angel, which presides over it; whom therefore they invoked, on the performance of each particular action.

TERTULL. *de Baptismo*, cap. i.

They had several apocryphal books, as *the Gospel of Judas*; and they had some writings, exhorting to destroy the works of the Creator; and one intitled *the Ascension of St Paul*. A woman of this Sect, named Quintilla, coming into Africa in the time of Tertullian, perverted a great many persons, and taught that Baptism was to be abolished: which was the occasion of that father's writing his treatise on that subject.

De Præscript. cap. 33.

Tertullian makes them to be a branch of the *Nicolaites*, or rather the *Nicolaites* themselves under another name. See NICOLAITES.

Hist. des Ord. Relig. P. iv. Ch. 4.

CALATRAVA [NUNS, OF THE ORDER OF.] A religious Society, founded, in the year 1219, by Dom Gonsalves Yanes, grand master of the military order of the Knights of Calatrava, a City of Andaloufia, in Spain.

These Religious were at first settled in the Convent of St Felix, near Amaya, where they continued near 350 years, till Philip II, king of Spain, removed them to the City of Burgos, in the year 1538. Some religious women, who wore the habit of the Cistercians, and lived in community under the bishop of Siguença, in the convent of St Saviour de Penilla, submitted likewise to the order of Calatrava, about the year 1479, under the government of the grand master Peter Giron, who formed the second monastery of *Nuns of Calatrava*. But the most famous is that founded by Walter de Padilla, great commander of the order, at Almagro, under the title of *the Assumption of our Lady*, when king Ferdinand was administrator of the order.

These religious are obliged to perform the same probations as the Knights of Calatrava. They are habited like the Cistercians, and are distinguished from them only by the Cross of the order of Calatrava, which they bear on the right side of their scapulary.

RICAUT'S Hist. of the Ottom. Empire.

CALENDERS. A sort of Mohammedan Fryars, so called from Santon Calenderi their Founder. This Santon went bare-headed, without a shirt, and with the skin of a wild beast thrown over his shoulders. He wore a kind of Apron before, the strings of which were adorned with counterfeit precious stones. His disciples are rather a Sect of Epicureans, than a society of religious. They honour a tavern, as much as they do a mosque, and think they pay as acceptable worship to God by the free use of his creatures, as others do by the greatest austerities, and acts of devotion.

They are called, in Persia and Arabia, *Abdals*, or *Abdallat*, i. e. persons consecrated to the honour and service of God. Their garment is a single coat, made up of a variety of pieces, and quilted like a rug. They preach in the market-places, and live upon what their auditors bestow on them. They are generally very vicious persons; for which reason they are not admitted into any houses.

D'HIERNELOT, Biblioth. Orient.

In the year 898 of the Hegira, A Calender, approaching Bajazet the second, on his return from Albania to Adrianople, drew a sabre from under his garment, in order to assassinate that prince; but was prevented by Iskender Basha, who discharged such a blow on his head, as felled him to the ground.

Exod. xxxii.

CALF (GOLDEN). An Idol, set up, and worshipped, by the Israelites, at the foot of mount Sinai, in their passage thro' the wilderness to the land of Canaan.

They had waited above a month for the return of Moses, who was gone up to the top of the mountain, to receive the *Law* from the hand of God; and, in the uncertainty of seeing him again, assembled in a riotous manner about Aaron's tent, demanding that he should make them Gods to go before them. Aaron, thro' weakness and cowardise, immediately complied with their request, and, having collected a sufficient quantity of their golden ornaments, cast the metal into the figure of a Calf, and, erecting it upon a pedestal, in the sight of all the Camp, told the people, these were the Gods, which brought them out of Egypt; appointing likewise the next day to be a solemn festival to their new-made deity.

A learned Romish writer has taken a great deal of pains to vindicate this mean action of the Jewish High-priest. But Josephus saw so plainly, there was nothing to be said in justification of it, that, rather than record a fact so much to the discredit of Aaron, he chose wholly to suppress it. The Jewish writers, in general, throw the fault of this whole transaction on the Egyptians, who were come out with them, and who, they say, first put it in the peoples heads to ask for these gods.

Our version makes Aaron fashion this Calf with a graving tool, after he had cast it in a mould: the Geneva translation makes him engrave it first, and cast it afterwards. Others, with more probability, render the whole verse thus: *And Aaron received them* (the golden earrings) *and tied them up in a bag, and got them cast into a molten Calf*; which version is authorized by the different senses of the Hebrew word *Tzur*, which signifies *to tie up* or *bind*, as well as *to shape* or *form*; and of the word *Cberret*, which is used both for a *graving tool* and a *bag*.

Some of the ancient fathers have been of opinion, that this Idol had only the face of a Calf, and the form of a man from the neck downwards, in imitation of the Egyptian Isis. Others have thought it was only the head of an ox, without a body. But the most general opinion is, that it was an entire Calf, in imitation of the Apis, worshipped by the Egyptians, among whom, no doubt, the Israelites had acquired their propensity to Idolatry. And this is confirmed by the words of St Stephen; *in their hearts they returned into Egypt, and forced Aaron to make them a golden Calf*.

Moses, being come down from the mountain, severely reprimanded Aaron for his folly and sin, who fail'd not to lay the blame on the tumultuous people. But Moses, without listening to his excuses, immediately set about the destruction of the Idol. He took it down, burned it, and ground it to powder, which he strew'd upon the water, and, as a punishment of their offence, made the people drink of it. The Rabbins, according to custom, tell us, that the reason why Moses did this, was that he might distinguish the Idolaters from the rest; for that, as soon as they had drunk of it, the beards of the former turned red.

Nam rutilans auro monstrabat Barba nocentes,
Dum patulo latices fluminis ore bibunt.

PETRUS DE
RIGA, in APO-
CRON.

*Fast, as they drank the blended waters down,
The guilty by their gilded beards were known.*

The Cabbalists add, that the Idol weighed 125 Quintals, which they gather from the Hebrew word *Massekah*, whose numerical letters make 125.

The Mohammedans pretend, that the person, who cast the golden Calf, was not Aaron, but Al Sameri, a principal man among the Israelites, some of whose Descendants, they say, still inhabit an island of that name in the Arabian gulf. This Al Sameri, they pretend, was order'd by Aaron to collect all the golden ornaments of the people, who carried on a wicked commerce with them, and to keep them together till the return of Moses; but Al Sameri, understanding the Founder's art, threw them all together into a furnace, to melt them down into one mass, which came out in the form of a Calf. Al Sameri went farther: he took some dust from the footsteps of the angel Gabriel's Horse (who marched at the head of the people) and threw it into the mouth of the Calf, which immediately became animated, and began to low. Abulfeda says, all the Israelites, except 12000, worshipped this Idol.

R. TA-
CHUM, in
ELLE SHEM.
Rab. Sect. 42.

GEOGR. NU-
BIENS.

D'HERBE-
LOT, Bibli-
oth. Orient.
pag. 650.

The

The Jews have a proverb, for many ages received among them, that all the misfortunes, which have befallen their nation, have been owing to the idolatry of their ancestors in worshipping the golden Calf.

CALIPH or **KALIPH**. The supreme Ecclesiastical dignity among the Saracens; or, as D' Herbelot defines it, a sovereign Dignity among the Mohammedans, vested with absolute authority in all matters relating both to religion and policy.

SELDEN,
Titles of Honour, P. I.
Ch. vi. §. 3. The name of Caliph occurs frequently in the Saracenic and Mohammedan stories, and in the old writers of the holy War, which the Christians had with the Mohammedans for the recovery of the holy Land. It signifies, in the Arabic, *Successor* or *Vicar*. The Saracen princes assumed this title as descendants from Mohammed: whence, in old writers, it is interpreted by *Papa* (*Pope*); the Caliphs bearing the same relation to Mohammed, that the Popes pretend they do to Jesus Christ, or St Peter.

SELDEN,
ibid. §. 4. Upon the division of the Asiatic Empire into the several parts of Asia and Afric, the title of Caliph was chiefly retained at Bagdat, the old Seleucia, situate near the confluence of the Euphrates and Tigris; the other Mohammedan princes taking upon them the title of *Xeriph*. The Caliphate of Bagdat ended, in Muf-haitzem, about the year 1100.CC.XL.

It is, at this day, one of the Grand Signor's titles, as successor of Mohammed; and of the Sophi of Persia's, as successor of Ali. Thus these eastern monarchs assume to themselves the same character that the Roman Emperors did, among whose titles was always reckoned that of *Pontifex Maximus*; chief-priest, or head in Ecclesiastical matters.

DUPIN,
Hist. of the
Ch. Cent.
XV. Ch. 5. **CALIXTINS**. A party, or sect of Christians, in Bohemia and Moravia, in the XVth century. The principal point, in which they differed from the church, was, the use of the *Chalice* (*Calix*), or communicating in both kinds. They were a branch of the *Hussites*, or followers of John Hus. See **HUSSITES**.

CALLIOPE. The principal of the nine Muses, according to Poetical Theology. She presided over harmony, and the hymns made in honour of the gods. The Poets, who are supposed to receive their inspiration from the Muses, chiefly invoke Calliope to their aid.

HOR. Od. iv,
lib. 3.

Descende cœlo, & dic, age, tibia,
Regina, longum, Calliope, melos.

*Descend from Heav'n, Calliope,
Goddess of verse and harmony.
Do thou my flowing verse inspire;
Do thou attune the Poet's lyre.*

LUCRET.
lib. vi. v. 91.

Tu mihi supremæ præscripta ad candida calcis
Currenti spatium præmonstra, callida Musa,
Calliope, requies hominum, divûmque voluptas;
Te duce ut insigni capiam cum laude coronam.

*Delight of gods above, and men below,
The tract of glory to thy Poet shew,
Divine Calliope; that, led by thee,
Applause may crown my verse with immortality.*

Scholast. Ho-
meri, ll. ix.

ATHENÆUS,
ΔΙΠΝΟΟΦ.
lib. xiii.
Idem, ibid.

CALLISTEIA. [Gr.] *The rewards of beauty*. A festival, celebrated anciently in the Island of Lesbos; on which the women presented themselves in the temple of the goddess Juno, and the prize was assigned to the Fairest. The same kind of contest there was at the festival of Ceres Eleusinia, among the Parrhasians, first instituted by Cypselus, whose wife Herodice was honoured with the first prize: and we read of another of the same nature among the Ileians; at which the most beautiful man was presented with a complete suit of armour, which he consecrated to Minerva, to whose temple he walked in procession, accompanied

accompanied by his friends, and adorned with ribbands, and a garland of myrtle.

CALOYERS. A general name given to the Monks of the Greek church. Hist. des Ord. Relig. P. I. cap. 19. It is taken from the Greek *καλὸν γῆρι*, which signifies *good old men*. These Religious consider St Basil as their father and founder, and look upon it as a crime to follow any other rule than his. There are three degrees among them; the Novices, who are called *Archari*; the ordinary professed, called *Microchemi*; and the more perfect, called *Megalochemi*. They are likewise divided into Cœnobites, Anchorets, and Recluse.

The Cœnobites are employed in reciting their office from midnight to sun-set; and, as it is impossible, in so long an exercise, they should not be overtaken with sleep, there is one Monk appointed to wake them; and they are obliged to make three genuflexions at the door of the choir, and, returning, to bow to the right and left to their brethren. The Anchorets retire from the conversation of the world, and live in hermitages in the neighbourhood of the Monasteries. They cultivate a little spot of ground, and never go out but on Sundays and holidays, to perform their devotions at the next monastery: the rest of the week they employ in prayer and working with their hands. As for the Recluse, they shut themselves up in grotto's and caverns on the tops of mountains, which they never go out of, abandoning themselves entirely to providence. They live on the alms sent them by the neighbouring monasteries.

In the Monasteries, the Religious rise at midnight, and repeat a particular office, called from thence *Mesonycticon*; which takes up the space of two hours: after which, they retire to their cells till five o'clock in the morning, when they return to the church to say *Matins*. At nine o'clock, they repeat the *Terce*, *Sexte*, and *Mafs*; after which they repair to the refectory, where is a lecture read till dinner. Before they leave the refectory, the cook comes to the door, and, kneeling down, demands their blessing. At four o'clock in the afternoon, they say *Vespers*; and at six go to supper. After supper, they say an office, from thence called *Apodipho*; and, at eight, each Monk retires to his chamber and bed, till midnight. Every day, after matins, they confess their faults on their knees to their Superior.

They have four *Lents*. The first and greatest is that of the resurrection of our Lord. They call it the *Grand Quarantain*, and it lasts eight weeks. During this lent, the Religious drink no wine, and their abstinence is so great, that, if they are obliged, in speaking, to name milk, butter, or cheese, they always add this parenthesis, *Timitis agias saracostis*, i. e. *saving the respect due to holy Lent*. The second lent is that of the holy Apostles, which begins eight days after Whitsunday: its duration is not fixed, it continuing sometimes three weeks, and at other times longer. During this lent, they are allowed to drink wine. The third lent is that of the Assumption of our Lady: it lasts fourteen days; during which they abstain from fish, excepting on Sundays, and the day of the Transfiguration of our Lord. The fourth lent is that of advent, which they observe after the same manner as that of the Apostles.

The Caloyers, besides the usual habit of the monastic life, wear over their shoulders a square piece of stuff, on which are represented the cross, and the other marks of the passion of our Saviour, with these letters JC. XC. NC. i. e. *Jesus Christus vincit*.

All the Monks are obliged to labour for the benefit of their monastery, as long as they continue in it. Some have the care of the fruits, others of the grain, and others of the cattle. The necessity the Caloyers are under of cultivating their own lands obliges them to admit a great number of Lay-brothers, who are employed the whole day in working.

Over all these Caloyers there are visiters or exarchs, who visit the convents under their inspection, only to draw from them the sums, which the Patriarch demands of them. Yet, notwithstanding the taxes these Religious are obliged to pay both to their Patriarch, and to the Turks, their convents are very rich.

The most considerable monastery of the Greek Caloyers, in Asia, is that of mount Sinai, which was founded by the Emperor Justinian, and endow'd with sixty thousand crowns revenue. The Abbot of this monastery, who is also an Archbishop, has under him two hundred Religious. This convent is a large square Ibid, ch. 20.

quare building, furrounded with walls fifty feet high, and with but one gate, which is blocked up to prevent the entrance of the Arabs. On the eastern side there is a window, thro' which those within draw up the Pilgrims in a basket, which they let down by a pully. Not many miles beyond this, they have another, dedicated to St Catharine. It is situated in the place, where Moses made the bitter waters sweet. It has a garden, with a plantation of more than ten thousand palm-trees, from whence the Monks draw a considerable revenue. There is another in Palestine, four or five leagues from Jerusalem, situated in the most barren place imaginable. The gate of the convent is covered with the skins of Crocodiles, to prevent the Arabs setting fire to it, or breaking it to pieces with stones. It has a large tower, in which there is always a Monk, who gives notice by a Bell of the approach of the Arabs, or any wild beasts.

The Caloyers, or Greek Monks, have a great number of monasteries in Europe; among which that of *Penteli*, a mountain of Attica, near Athens, is remarkable for it's beautiful situation, and a very good library. That of Calimachus, a principal town of the Island of Chios, is remarkable for the occasion of its foundation. It is called *Niamogni*, i. e. *The sole Virgin*, it's church having been built in memory of an image of the holy Virgin, miraculously found on a tree, being the only one left of several, which had been consumed by fire. Constantin Monomachus, Emperor of Constantinople, being informed of this miracle, made a vow to build a church in that place, if he recovered his throne, from which he had been driven; which he executed in the year 1050. The convent is large, and built in the manner of a castle. It consists of about two hundred Religious, and it's revenues amount to sixty thousand piasters, of which they pay five hundred yearly to the Grand Seigneur.

There is in Amourgo, one of the Islands of the Archipelago, called *Sporades*, a Monastery of Greek Caloyers, dedicated to our Lady: it is a large and deep Cavern, on the top of a very high hill, and is entered by a ladder of fifteen or twenty steps. The church, refectory, and cells of the Religious, who inhabit this grotto, are dug out of the sides of the rock with admirable artifice.

But the most celebrated monasteries of Greek Caloyers are those of mount Athos in Macedonia. They are twenty-three in number; and the Religious live in them so regularly, that the Turks themselves have a great esteem for them, and often recommend themselves to their prayers. Every thing in them is magnificent; and, notwithstanding they have been under the Turk for so long a time, they have lost nothing of their grandeur. The principal of these Monasteries are *De la Panagia* and *Anna Laura*. The Religious, who aspire to the highest dignities, come from all parts of the East, to perform here their noviciate, and, after a stay of some years, are received, upon their return into their own country, as Apostles.

The Caloyers of Mount Athos have a great aversion to the Pope, and relate, that a Roman Pontif, having visited their monasteries, had plundered and burned some of them, because they would not adore him.

Moni, Relat.
des Chret. du
Levant.

There are *female Caloyers*, or Greek Nuns, who likewise follow the rule of St Basil. Their nunneries are always dependent on some monastery. The Turks buy fashes of their working, and they open their gates freely to the Turks on this occasion. Those of Constantinople are widows, some of whom have had several Husbands. They make no vow, nor confine themselves within their convents. The priests are forbidden, under severe penalties, to visit these Religious.

CALVINISTS. Those, who follow the opinions of John Calvin, one of the principal reformers of the church in the XVIth Century.

BAYLE'S
Diet. Artic.
CALVIN.

Calvin was born at Noyon in Picardy in the year 1509. He first studied the civil Law. Afterwards, retiring to Basil, he turned his thoughts to the study of divinity, and published there his *Institutions*, which he dedicated to Francis I. He was made Professor of Divinity at Geneva in the year 1536. The year following, he prevailed with the people to subscribe a confession of Faith, and to renounce the Pope's authority; but carrying the matter a little farther than was agreeable to the government, he was obliged to retire from Geneva: upon which he set up a French church at Strasburg in Germany, and was himself the first minister of it. But, the town of Geneva inviting him to return, he came back thither

thither in September, 1541. The first thing he did, was, to settle a form of discipline and consistorial jurisdiction, with a power to inflict censures, even to excommunication; and he gained himself many enemies by his inflexible severity in maintaining the rights and jurisdiction of his consistory. He was a person of great parts, indefatigable industry, and considerable learning. He died in the 56th year of his age, in 1564.

The Calvinists are great advocates for the absoluteness of God's decrees, and hold, that election and reprobation depend on the meer Will of God, without any regard to the merit or demerit of mankind; that he affords to the *Elect* an *irremissible Grace*, a Faith which they cannot lose, which takes away the freedom of will, and necessitates all their actions to virtue. In justification of this doctrine, they alledge the perfection of the divine nature, and pretend, that he can consider nothing but himself, and the manifestation of his own glory, the creatures being in his sight *less than nothing*: whence they infer, that there can be no prescience of future contingents, and consequently that God cannot foresee things, but as he decrees them. As to election and reprobation, they think it no more absurd, that God should deal in that manner with individuals, than with whole nations: but experience convinces us, that some nations are selected from the rest, to enjoy the light of the Gospel, whilst others are rejected, and left in Pagan darkness; and the Scripture assures us, that God chose the posterity of Jacob to be his people, but rejected that of Esau. From hence they conclude, that Christ died only for the elect, it being absurd to suppose, that he died in vain, which he must otherwise have done, with respect to the greater part of mankind. As to the means of Salvation, they urge, that God certainly foresaw what assistance would be necessary, and what not, and that we cannot suppose he would afford any means, which were ineffectual; and therefore, tho' we cannot, perhaps, reconcile the efficacy of God's grace with the freedom of man's will, yet, when they come in competition, the latter ought certainly to give place to the former. Upon the whole, they believe, that God *foreknew* a determinate number, whom he pitched upon to be the persons, in whom he would manifest his glory; that having thus foreknown them, he *predestinated* them to be holy; in order to which he gives them an *irresistible grace*, which makes it impossible for them to be otherwise. Rom. i, 11.

The Calvinists think they have the countenance of Scripture for this whole Hypothesis. They appeal to *Romans ix, 11.* where the Apostle speaks of *the children, being yet unborn, and neither having done good or evil, that the purpose of God according to election might stand, Jacob was loved, and Esau was hated.* They alledge, that all mankind are represented, in the hands of God, as Clay in the hands of the Potter, who, *out of the same lump, hath power to make one vessel unto honour, and another unto dishonour.* *Rom. ix, 21.* And it is declared, say they, in express terms, that *God will have mercy on whom he will have mercy, and whom he will he hardeneth.* *Rom. xi, 18.* They alledge many other passages of Scripture to the same purpose, as *Rom. xi, 20. Acts xiii, 48. Rev. xiii, 8. and iii, 5. Prov. xvi, 4. Rom. i, 26, 28. Rom. ix, 22.* Calvinism is the very reverse of Arminianism. See ARMINIANS.

The doctrine of Calvin subsists in its greatest purity at Geneva, where it was first broached, and from whence it was propagated into France, the United Provinces, and England. In France, it was abolished by the revocation of the edict of Nants in 1685. It has been the prevailing Religion in the United Provinces ever since the year 1572. In England, it has dwindled since the time of Queen Elizabeth, and is now confined among the Dissenters; tho' it cannot be deny'd, that it still subsists, a little allay'd, in the articles of the established church; and in Scotland in it's greatest rigour.

CALUMNY. A Vice, deified by the Greeks and Romans. Apelles the Ephesian, having been maliciously accused of a conspiracy against king Ptolomy, and having escaped the danger, to which *Calumny* had exposed him, revenged himself on that deity by the following picture of her. On the right hand sat a man with large ears, not unlike those of king Midas: he had two females by his side, named *Ignorance* and *Mistrust*, and he held out his hand to *Calumny*, who was coming to him. The goddess appeared like a very beautiful woman, but disturbed, provoked, and seemingly enraged: she held a burning torch in her left hand, and with her right she dragged a young man by the hair of his head, who lifted up his hands to heaven, and seemed to attest the Gods. Before her LUCIAN de non temere credendo.
marched

marched *Envy*, under the form of a pale ill-looking man, with piercing eyes, and like one just recovering of a long fit of sickness. *Treachery* and *Deceit* were seen decking and adorning *Calumny*. She was followed by a woman in black, called *Repentance*, with garments all torn and ragged, who turned her head behind, burst into tears, and looked with shame on *Truth*, who was coming up to her.

Hist. des Ord.
Relig. p. iv.
ch. 21.

CAMALDOLITES or CAMALDULES. A Religious order founded by St Romuald, a native of Ravenna, and descended from the illustrious house of it's Dukes.

Romuald had tasted all the pleasures, and passed thro' all the vices, incident to youth ; but continual remorse of conscience determined him, at last, to renounce the world, and dedicate himself wholly to God and Religion : for which purpose he retired to mount Cassin, where the conversation of a Religious, whom he met with there, confirmed him in his resolution, and induced him to take the habit in that monastery. The liberty he there took of reproving the disorders of several of the Monks occasioned them to conspire his death ; of which being apprized, he retired to the neighbourhood of Venice, where he met with a Solitary named *Marino*, with whom he lived some time, practising all the austerities of a Monastic life. Peter Urseolus, Duke of Venice, having renounced his dignity, which he had unjustly acquired, and determined to embrace a religious life, applied to these two holy Hermits ; who, together with the Duke, and one of his friends named John Gradenic, and an Abbot called Guarin, embarked for Barcelona in Spain ; where the Duke and his friend embraced the monastic life in the monastery of St Michael of Cusan, and Marino and Romuald retired to an Hermitage. After some time, Romuald returned to Italy, and retired to the monastery of St Classe : at length the Emperor Otho, intending to reform that Abbey, gave him the government of it ; but, finding his endeavours to regulate the conduct of the Monks fruitless, he laid down his pastoral staff, and resigned his post. Afterwards, he built monasteries in Italy, two in Istria, one at Bifulco, and another at Parenzo ; one at Val de Castro, and another in the country of Orvietto. These monasteries not strictly conforming themselves to the regulations he had prescribed them, he gave over the care of them, and retired to a little plain on the mount Appennine, called *Camaldoli*, where he founded his order in the year 1012.

The manner of life, which he enjoined his disciples to observe, was this. They dwelt in separate cells, and met together only at the times of prayer. Some of them, during the two lents of the year, observed an inviolable silence, and others for the space of an hundred days. On sundays and thursdays, they fed on herbs, and the rest of the week only on bread and water.

St Romuald, having founded the hermitage of Camaldoli, left the Apennine, and retired into Stiria, near Saxo Terrato, where he shut himself up seven years, observing a continued silence. His followers encreasing, he founded a monastery for them, and retired to Bifulco : where, finding the end of his life to draw near, he betook himself to the monastery of Val de Castro, where he died.

The order of Camaldoli was approved by Pope Alexander II. The Prior of that monastery was General of the order. It's constitutions were drawn up in the year 1102 by Rodolphus, fourth General of the order, who moderated a little the ancient rigour of the Camaldolites. Under this General, the order was considerably augmented. It is at present divided into five congregations ; the first is that of Camaldoli or the holy Hermitage ; the second that of St Michael de Murano in the territories of Venice, consisting only of Cœnobites ; the third that of the Hermits of St Romuald of Mount de la Couronne ; the fourth that of Turin ; and the fifth that of France ; each of which have at present their General. The hermitage of Camaldoli is very rich.

KIRCHER,
China illustr.

CAMIS. The Japonese pay a kind of adoration to the worthies of their own Country, that is, to those, who, like the antient Heroes, were conspicuous for their merit and glorious achievements, under the title of *Camis*. They offer up sacrifices, and erect temples to their memory ; swear by them, and make their earnest application to them to prosper their undertakings, and vouchsafe them the blessings of this life.

CANDLE-MASS-DAY. Another name of the festival of the *Purification* of the virgin Mary. It is borrowed from the practice of the antient Christians, who, on that day, used abundance of *lights*, both in their churches and processions, in memory (as it is supposed) of our blessed Saviour's being, on that day, declared, by old Simeon, to be *a light to lighten the Gentiles*: in imitation of which antient custom, the Roman Catholics, on this day, consecrate all the tapers and *candles*, which they use in their churches all the year afterwards. At Rome, the Pope performs this ceremony himself, and distributes wax candles to the Cardinals and others, who carry them lighted, in procession, thro' the great hall of the Pope's palace. This ceremony was prohibited, in England, by an order of council, in the reign of Edward VI, A.D. 1548. See PURIFICATION OF THE VIRGIN MARY.

CANDLE-STICK (GOLDEN). One of the sacred utensils, made by Moses, to be placed in the Jewish Tabernacle. It was made of beaten gold, all of a piece, without joint or folder. It consisted of seven branches, supported by a base or foot. These branches were adorned with cups and flowers, and on the top of each was fixed a lamp, shaped like an almond, which might be put on, or taken off, as occasion required. The lamps had their tongs or snuffers, to draw the cotton in or out, and dishes underneath them, to receive the sparks and droppings of the oil. It was the priests business every evening, at the time of incense, to light them, and in the morning to put them out, clean, and replenish them.

Josephus adds to the Scripture-account of the golden Candlestick, that three of it's lamps burned all the day, and that the other four were lighted against night; and tells us, that the seven branches answered to the seven planets. Antiq. lib. 3.

This Candlestick was placed in the anti-chamber, as we may call it of the Sanctuary, on the south-side, and served to illuminate the altar of perfume, and the table of shew-bread, which were in the same place. It was fed with the purest virgin oil of olives, with which the land of Canaan abounded very much.

When Solomon had built the Temple of the Lord, he placed in it, ten golden Candlesticks, of the same form and metal as that described by Moses, five on the north, and five on the south side of the holy. After the return of the Jews from the Babylonish captivity, the golden Candlestick was again placed in the Temple, as it had been before in the Tabernacle by Moses. 1 Kings vii, 49.

This sacred utensil, upon the destruction of the Temple by the Romans, was carried, together with the golden table, in triumph to Rome, where it was lodged in the temple of peace, built by Vespasian; and the representation of it is still to be seen on the triumphal arch, at the foot of mount Palatine, on which Vespasian's triumph is delineated.

CANEPHORIA. A festival of the antient Greeks, in honour of Diana; SUIDAS, on which the young virgins offered to the goddess little baskets, full of needle-work, giving her to understand, by this present, that they had lived single long enough. It is also the name of a festival of Bacchus, celebrated particularly by the Athenians, on which the young maids carried golden baskets, full of fruit. They were covered, to conceal the mystery from the uninitiated.

CANON. A Japonese idol, who presides over the waters, and the fish. This idol, according to the representation of him, has four arms, is swallowed up by a fish as far as the middle, and is crowned with flowers. He has a scepter in one hand, a flower in another, and a ring in the third; the fourth is closed, and the arm extended. Over against him stands the figure of an humble devotee, one half of whose body lyes concealed within a shell. This deity is represented, in the Temple of a thousand idols, with seven heads upon his breast, and thirty hands, all armed with arrows. Embassies of the Dutch to Japan.

CANON. One part of the *Mass*, so called, in the Romish church. It begins thus; *Te igitur, clementissime pater &c. We therefore beseech thee, most merciful Father.* In this part of the *Mass*, the priest particularly mentions some persons for whom he is going to offer the sacrifice, and prays to God for the redemption of their Souls, the hopes of their Salvation &c. This part of the *Mass*

Explic. des
Prieres de la
Messe.

is applied to Christ bearing the cross, and going to dye for us, that we may live. It is called *Canon* i. e. a *Rule*, because it never alters, and contains the order, rule, and words, by which the consecration is performed.

CANON OF SCRIPTURE. The catalogue, or list, of those books, which compose the *Bible*. It may be considered either as *Jewish* or *Christian*, with respect to the sacred writings, acknowledged as such by the *Jews*, and those admitted by the *Christians*.

Du-PIN,
Canon of
Script. V. I.
B. i. Ch. i.
§. 1.
PRIDEAUX,
Connect. P. i.
B. 5.

As to the *Jewish Canon of Scripture*, the first consisted only of the *Pentateuch*, or five books of Moses, no more being added to them till the division of the ten tribes, as appears from the Samaritans acknowledging none else. After the return from the Babylonish Captivity, Ezra collected the writings of the Prophets, and other inspired Pen-men, who had written since Moses. But this collection did not contain all the books, which have been acknowledged as sacred by the Jews, some having been written afterwards. For Malachi is supposed to have lived after him; and, in Nehemiah, mention is made of Jaddua as High-priest, and of Darius Codomannus as king of Persia, who were at least an hundred years after his time: and, in the book of Chronicles, the genealogy of the sons of Zerubbabel reaches to the time of Alexander the Great; and therefore this book could not be put into the Canon till after his time. It is most probable, that the two books of *Chronicles*, *Ezra*, *Nehemiah*, *Esther*, and *Malachi*, were afterwards added, in the time of Simon the Just, and that it was not till then, that the Jewish Canon of the holy Scriptures was compleated. What books were contained in the Jewish Canon may be seen, above, in the article **BIBLE**.

Du-PIN, ubi
supra, §. 4.

EUSEB. Hist.
Ecclef. lib. iv.
cap. 25.

EPIPH. Hæ-
ref. 8. and de
Ponder. &
mensur.

There is no doubt but the Christian church acknowledged those books to be Canonical, which were cited as of divine authority by Christ and his Apostles. The antient catalogues of the Canonical books of the old Testament, which are to be met with in Christian writers, are conformable to the Canon of the Jews, and contain no other books. The first and most antient catalogue is that of Melito, Bishop of Sardis, who flourished in the reign of Marcus Antoninus. He reckons but twenty two books, not including *Esther*, and dividing *Ruth* from *Judges*. Origen likewise has given us a list of sacred books, in which he takes in *Esther*, and joins *Ruth* with *Judges*. The council of Laodicea was the first synod, in which the number of Canonical books was ascertained: this council assigns only twenty-two books to the old Testament, including *Esther*, and joining *Baruch* and the *Lamentations* with *Jeremiah*. St Epiphanius reckons twenty seven Canonical books of the Old Testament; yet he admits no more than are in the catalogue of Origen, and observes, that the Jews had reduced them to twenty-two. The third council of Carthage, in the year 397, admitted the books of *Wisdom*, *Ecclesiasticus*, *Tobit*, *Judith*, and the two books of *Maccabees* into the Canon. The church of Rome has agreed herein with that of Africa; for Innocent I, in his letter to Exuperius, places the same books in the canon of Scripture, as Pope Gelasius, in the council held in the year 494; and the decree of Pope Eugenius, and the Canon of the council of Trent, agree with the Canon of the council of Carthage.

Du-PIN, ubi
supra, V. II.
ch. i. §. 9.

As to the *Canon of the new Testament*, it is to be observed, that the *four Evangelists*, the *Acts of the Apostles*, all the *Epistles* of St Paul, except that to the *Hebrews*, and the *first Epistles* of St Peter and St John, have been received as canonical by the unanimous consent of all the churches, in all times; that the *Epistle of St James*, that of St Jude, the *second Epistle of St Peter*, and the *second and third Epistles of St John*, were not received by all the churches, from the beginning, as canonical, but have since been unanimously acknowledged as genuine, and therefore admitted into the Canon. See **APOCRYPHAL BOOKS**.

CANONS. Ecclesiastical Laws, for the government of the church. The power of making Laws was exercised by the church, before the Empire became Christian; as appears, among others, by the *Apostolical Canons*, which, tho' not made by the Apostles themselves, are of greater antiquity than the conversion of the Roman Empire to Christianity; as also by the Canons of some councils held in the second century.

From the time of Constantine the Great, the first Christian Emperor, many councils were held, and Canons, or Laws drawn up, for the government of the church: they were collected into three volumes, by Ivo, Bishop of Chartres in France, about the 14th year of our King Henry I, and are commonly called *A. D. 1114: the Decrees*: they were corrected about 35 years afterwards by Gratian, a Benedictin Monk, and are now the most antient volumes of the Ecclesiastical Law. They were published, in England, in the reign of king Stephen.

The next, in order of time, were *the Decretals*: they were letters of the Popes, for the determination of some controversy; and of these there are likewise three volumes. They laid an obligation on the Laity, as well as the Clergy. The first volume of these decretals was compiled by Raimund Barcinus, Chaplain to Pope Gregory IX, and published about the 14th year of our King Henry III. *A. D. 1226.* It was appointed to be read in all schools, and admitted as Law in all the Ecclesiastical courts of England. About 60 years afterwards Simon, a Monk of Walden, read these Laws in the University of Cambridge, and the next year in that of Oxford. The second volume was collected and methodized by Pope Boniface VIII, and published about the 27th year of our King Edward I. The third volume, was collected by Pope Clement V, and published in the council of Vienna, and likewise in England, in the second year of Edward II: they took, from *A. D. 1298: A. D. 1308.* that Pope, the name of *Clementine*. These decretals were never received here, nor any where but in the Pope's dominions. John Andreas, a famous Canonist in the XIVth century, wrote a commentary on these decretals, which he intit'led *Novellæ*, from a very beautiful daughter he had, named *Novella*, whom he bred a scholar. But these foreign Canons, even when the papal authority was at the highest in England, were of no force, where they were found to contradict the prerogative of the king, or the laws of the land.

The Ecclesiastical jurisdiction of the See of Rome, in England, was founded on the Canon-Law; and this created quarrels between Kings, and several Archbishops and Prelates, who adhered to those Papal usurpations: for such foreign Canons, as were received here, had no force from any Papal, Legatine or Provincial authority, but solely from the consent and approbation of the King and people.

Besides the foreign Canons, there were several laws and constitutions made here for the government of the church: and all these received their force from the Royal assent; and if, at any time, the Ecclesiastical courts did, by their sentences, endeavour to enforce obedience to such Canons, the courts at common law, upon complaint made, would grant prohibitions. These Canons were all collected and explained by Lyndwood, Dean of the Arches, in the reign of Henry VI. But, having been made in the times of Papal authority, they were revised, sometime after the Reformation, by commissioners appointed for that purpose; among whom was Archbishop Cranmer. The work is intit'led *Reformatio Legum Ecclesiasticarum, ex auctoritate Regis Hen. VIII inchoata, & per Edw. VI provecta*: But the King's death prevented it's being confirmed. This book was put into elegant Latin by Dr. Hadden, University Orator at Cambridge, with the assistance of Sr. John Cheek, who was Tutor to King Edward VI.

The authority, vested in the church of England, of making Canons, was ascertained by a statute of Henry VIII, commonly called the act of the Clergy's submission; by which they acknowledged, that the convocation had been always assembled by the King's writ; after which follows this enacting clause: viz. *That they shall not attempt, alledge, or claim, or put in use, any constitutions or Canons, without the King's assent.* So that tho' the power of making Canons resided in the Clergy, met in convocation, their force was derived from the authority of the King assenting to, and confirming them. *25 HENR. VIII. ch. 19.*

The old Canons continued in force till the reign of James I, when, the Clergy being lawfully assembled in convocation, that King gave them leave, by his letters patent, to treat, consult, and agree on Canons; which they did, and presented them to the King, who gave his Royal assent to them, and by other letters patent, did for himself, his heirs, and successors, ratify and confirm the same. These Canons were a collection out of the several preceeding Canons and injunctions, and being authorized by the King's commission, according to the form of the statute of the 25 of Hen. VIII, they were warranted by act of Parliament, and became part of the Law of the Land, and as binding in Ecclesiastical matters, as any statute whatever in civil. Some of the Canons of 1603 are now obsolete; *1 Jac. I. A. D. 1603. Vaugh. 327. Moor. 782.*

obsolete; as the 74th, which requires, that the beneficed Clergy shall wear gowns with *standing collars*, and *square caps*.

14. Ch. I.
A. D. 1640.

In the reign of Charles I, several Canons were passed by the Clergy in convocation. They were approved by the King and privy Council, the Judges and other eminent persons of the long robe being present; after which, they were subscribed, in the house of Lords, by the Bishops, none refusing but the Bishop of Gloucester, for which he was suspended *ab officio & beneficio* by both houses. Notwithstanding which solemn approbation, these Canons gave great offence. Some were displeased with the seventh intitled *a declaration concerning rites and ceremonies*. But the greatest clamour was against the VIth, intitled *an oath enjoined for the preventing all innovations in doctrine and government*. It was likewise objected to them that they were not made pursuant to the abovementioned statute of the 25 of Hen. VIII, because they were made, in convocation, *after the Parliament was dissolved*. After the restoration, when the Bishops were restored by an Act of Parliament to their jurisdiction, there was a Proviso in the Act, that it should not confirm the canons made in 1640. And thus the Ecclesiastical Laws were left, as they were before the year 1640.

13 Ch. II.
Ch. 12.

Hist. des Ord.
Relig. T. II.
pag. 11.

CANONS. A particular order of Religious, distinct from Monks. Their Original can be carried no higher than the fourth century, and is unanimously ascribed to the famous St. Augustin, Bishop of Hippo, in Africa, who first prescribed a way of living to Clerks, who would voluntarily live in common, and possess nothing, *after the example of the Monks*.

St Augustin composed no particular rule for his Clergy, being satisfied with the rule and example of the Apostles: and, as afterwards most of the Bishops obliged their Clerks to live in common, in the exact observance of the Canons of Councils, they had from thence the name of *Canons*. Some indeed pretend, that the name *Canon* implies the *measure* or quantity of corn, wine, and other necessities for the support of life, which was distributed to each Clerk for his subsistence.

It was not till the XIIth Century, that the order of Canons had the title of St *Augustin* conferred on them. They were enjoined, by two Councils, held at Rome in the years 1059 and 1063, to have no property, but to put into a common stock what they received from the church. In the year 1110, some of them began to embrace the rule of St Augustin, extracted from his IXth Epistle: at length, in 1139, Pope Innocent II, in a Lateran Council, decreed, that all *Regular Canons* should submit to that rule, and then they all took the name of *Regular Canons of St. Augustin*.

From that time the *Canonical Order* became in great reputation; but afterwards degenerating, this occasioned several Reformations, the most universal of which was that in the year 1339, by Pope Benedict XII, who drew up Constitutions, containing 64 Articles, which he order'd should be universally observed.

The Regular Canons claim the precedency of all Monks and Regulars whatever; which they ground both on the Antiquity of their Order, and on a bull of Pope Pius IV, who granted to the Regular Canons of the Lateran Congregation precedence of the Monks of Mount Cassin. But it is to be observed, that that bull concerns only the Canons of the Lateran, and that, in public processions at Rome, the Canons of St. *Peter ad Vincula* give place to the Benedictin Monks of Mount Cassin, the Camaldolites, Cistercians, and others.

The Regular Canons pretend, that there have been 2767 Cardinals of their Order, 20135 Archbishops and Bishops, and above 100000 mitred Abbots. An incredible computation!

Pope Benedict XII, in the general Reformation he made of this Order, ordained, by his bull of the year 1339, that the Regular Canons should use no other colour, in their habit, than white, brown, or black; whereas before they had used red and purple. Their habit is a white tunick, with a linnen gown, under a black cloak, with a hood covering the head, neck, and shoulders.

REYNIERUS,
pag. 155.

The order of Regular Canons of St. Augustin was brought into England by Adalwald, confessor to King Henry I, who first erected a Priory of his Order at the town of Nostel in Yorkshire; which, at the dissolution of the monasteries under Henry VIII, was found to be worth 600l. a year. The same person prevailed to have the church of Carlisle made a Bishop's See, and given to Regular Canons, with a right of chusing the Bishop. They had an Abbey at Colchester, dedica-

ted to St John the Evangelist, founded by Eudo, sewer to King Henry I, in the year 1105. In 1106, William Panlane, and William Domcius, erected for them the Priory of St Mary Overy. In the year 1107, King Henry gave them the Priory of Dunstable. The next year, 1108, Queen Maud built for them the Priory of the Holy Trinity in London, the Prior of which was always one of the 24 Aldermen. In the year 1112, Geoffry Clinton, the King's Treasurer and Chamberlain, erected for them a Priory at Kenilworth in Warwickshire. In the year 1117, Gilbert, an Earl of the Norman blood, founded for them the renowned Priory of Merton. In the year 1129, Robert Olby built for the same Canons the Priory of Osney, near Oxford. In the year 1148, Robert Fitzhber, a Dane, and citizen of Bristol, in the reign of King Stephen, built for the same Canons the Abbey of Bristol. In 1154, the Priory of Roucestre in Staffordshire was given to the Regular Canons; as was in 1177, under King Henry II, by the King's command, the College of *secular Canons* at Waltham, erected by Earl Harold, under King Edward the Confessor; and so great was the Encrease of this Order, that the catalogue of Priories belonging to it, in England, in the 22d year of the reign of King Edward I, when that King obliged all the monasteries to receive Protection from him, amounts to 54 in number.

Ib. in Appen-
dix. p. 65.

CANONESSES. Religious women, distinct from the order of Nuns. It is not before the end of the VIIIth Century that we begin to discover some traces of this Order. They are not looked upon as the offspring of St Augustin: on the contrary, their rule was extracted out of the writings of St Jerom, Athanasius, and Cefarius. About the middle of the XIIth Century, they embraced the rule of St Augustin, and were from thence called *Regular Canonesses of St Augustin*. They are chiefly to be found in some towns of Flanders.

Hist. des Ord.
Relig. T. II.
pag. 55.

CANONIZATION. A Ceremony in the Romish church, by which persons deceased are ranked in the catalogue of Saints. It succeeds *Beatification*, or the declaring them *Blessed*. See **BEATIFICATION**.

Before a beatified person is canonized, the qualifications of the Candidate are strictly examined into, in some consistories held for that purpose; after which, one of the consistorial Advocates, in the presence of the Pope and Cardinals, makes the Panegyrick of the person, who is to be proclaimed a Saint, and gives a particular detail of his life and miracles; which done, the holy Father decrees his Canonization, and appoints the day.

On the day of Canonization, the Pope officiates in white, and their eminences are dressed in the same colour. St Peter's church is hung with rich tapestry, upon which appear the arms of the Pope, and of the Prince or State requiring the Canonization, embroidered in gold or silver. An infinite number of lights blaze all round the church, which is crowded with pious souls, who wait, with a devout impatience, till the new Saint has made his publick entry, as it were, into Paradise, that they may offer up their petitions to him, without danger of being rejected.

The first solemn Canonization, according to some, was that of St Sibert, canonized by Pope Leo III, at the beginning of the ninth Century: others insist, that St. Ulric, canonized in 993 by Pope John XIV or XV, was the first Saint canonized in form; and some again ascribe the glory of this Institution to Pope Alexander III.

We learn the particulars of the Act of Canonization from that of Pope Pius V, Andrew d'Avellino, Felix de Cantalice, and Catherine de Bologna, all four canonized, in 1712, in the Pontificate of Clement XI. In examining into the merits of the Candidates, it appeared, with respect to Pius V, that two images of that holy Pope had been miraculously preserved from fire, and that a single touch of his shirt had healed a violent disease. This was enough to induce the holy Father to decree his Canonization, together with the other three Saints, who had each their particular merit. Upon this occasion, great numbers of relicks were exposed, and prayers and humiliations offered up to God before them. Indulgences were fixed up in all public places, for all such as should by any acts of piety interest themselves in the Canonization of the four Saints, and appear in the procession. As for those devout persons, whom extraordinary cases might hinder being present at it, they had a share in the indulgences, upon repeating three *Paters*

Acta Canoniz.
printed at
Rome in
1722.

and three *Aves*, on that morning, at the time the Bells of Rome should ring.

On the 22d of May, the day appointed, the Pope went in solemn procession to St Peter's, where a magnificent theatre was erected for the ceremony of Canonization. The Cardinal, deputed to demand the Canonization, attended by the master of the ceremonies, addressed his holiness, begging that *the four Beati might be enrolled amongst the Saints of the Lord*. Then one of the gentlemen of the Pope's Bed-chamber made a short panegyrick on the merits and virtues of the four blessed persons: after which, divine service and suitable anthems being performed, the Pope pronounced the Decree of Canonization, commanding that from thenceforth they should be held as Saints by the Catholic church, and their Festivals solemnized on their birth-days. Afterwards *Te Deum* was sung, to return God thanks for the new Saints. Then the sound of trumpets and drums, the ringing of bells, and the discharge of the artillery, spread the people's joy in every quarter of Rome. Nothing was talked of but the glorious miracles of the new Saints, their austerity, piety, and other virtues; and already did the people recommend themselves to them, and chuse them for their patrons.

The Canonization of the modern Romans has something in it very like the *Apotheosis* of the antient Romans: for, in antient Rome, the senate examined into the lives and Actions of those, whom they deified; and, as their great men, raised to the rank of Gods, were not worshipped in every province of the Roman Empire, so the modern Saints of the church of Rome are not equally acknowledged every where, and the Kalendars of the Eastern and Western churches are stored with very different Saints.

Part ii, ch. 4. The Jesuit Borri, in his account of Cochin-China, gives us an instance of Heathen Canonization, in the Funeral of the Governor of Pulucambi. 'The body (says he) was carried in a silver coffin gilt—to the city, where he was born, called Chifú—Being come to a spacious plain—they fell to work upon a palace, twice as magnificent and sumptuous as that the Governor dyed in—In the midst of the palace they erected a stately Temple, with a fine Altar, on which they placed the coffin—For three days continually they performed several ceremonies and sacrifices—At the end of the three days, they set fire to the whole pile, burning the palace and the Temple, with all the furniture, only saving the coffin, with the body, which was afterwards buried—Some months after, the solemnity was repeated in the same manner as it had been performed at first: a few months after, it was done a third time, and so from time to time for three years—and no other governor was appointed during that time, they being persuaded, that the dead man's soul, which was now *placed among the gods*, would continue in the government for those three years.'

RUFFIN.
Hist. Ecclef.
lib. ii. c. 26.
SUIDAS, in
Κατωπῶ.

CANOPUS. A Deity of the ancient Egyptians. He is, according to some, the god of water; concerning whom the Egyptians relate a remarkable story. They say, the Chaldeans formerly carried their god *Fire* through other countries, to try its power over other gods, in order that, if it obtained the victory, it might be acknowledged by all the world as the true God. Accordingly it easily subdued the gods of wood, stone, brass, silver, and gold, and consumed them all. The priest of Canopus, hearing this, had recourse to the following stratagem. There was made in Egypt a kind of earthen pitchers or ewers, full of little holes, thro' which the water, when it was foul and muddy, purified itself. One of these the priest took, and, stopping all the holes with wax, painted it over with various colours. Which done, he filled it with water, and, fitting the head of an idol to it, brought it out as his god. The Chaldeans brought their god, to contend with Canopus, and accordingly kindled their fire all round it. But, the heat having melted the wax, the water gushed out thro' the holes, and extinguished the fire. Thus Canopus, by the artifice of his priest, conquered the god of the Chaldeans, and was from thence represented with very short feet, a contracted neck, and a large inflated body, resembling a pitcher or ewer.

STRABO,
lib. 17.

Canopus, or Canobus according to Strabo, had been Menelaus's Pilot, and had a Temple erected to him near one of the mouths of the Nile, called from thence *Ostium Canobicum*. Dionysius mentions it:

Καὶ τέμενος περιέπυστον Ἀμυκλαοῖο Κανώβου.

DIONYS.
Perieg.

*There stands Canobus' Temple, known to fame,
The pilot, who from fair Amyclæ came.*

Vossius remarks, on this occasion, the vanity of the Greeks, who (as he conjectures) hearing of an Egyptian Deity, named Canopus, took the opportunity of deifying the Pilot of Menelaus, who bore the same name, and giving out that the Egyptian god Canopus had been a Greek.

Dr. IDOLOI.
lib. i. c. 34.

F. Montfaucon gives us several representations of this Deity. One, in allusion to the victory abovementioned, throws out water on every side thro' little holes.

Antiq. T. II
P. ii. Ch. 18.

CANTICLES or the **SONG of SONGS**. A Canonical book of the Old Testament. The Talmudists ascribe it to Hezekiah; but the learned are agreed that King Solomon was the author of it, and his name is prefixed to it in the title of the Hebrew Text, and of the ancient Greek version.

It is a kind of an *Epithalamium*, in the form of an *Idyl*, or *Bucolic*, in which are introduced, as speakers, a bridegroom, a bride, the friends of the bridegroom, and the companions of the bride. The bridegroom and bride express their love for each other in very tender and affectionate terms; for which reason the Jews never allowed this book to be read by any till they were at least thirty years of age.

Some authors are of opinion, that Solomon's design, in this piece, was only to describe his Amour with Abishag the Shunamite, or with the daughter of Pharaoh. They can find in it nothing but the tender expressions of a man and a woman, who passionately love each other. On the contrary, others take it to be wholly allegorical, and understand it of the Spiritual love of God towards his church. It is at least certain, that the author had in his view the nuptials of Solomon, of which he gives us sufficient intimation, when he says; *go forth, O ye daughters of Sion, and behold King Solomon with the crown, wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart.*

Ch. iii. v. 11.

This song is a very sublime composition, full of fire, delicacy, and inimitable beauties. Some have pretended to discover in it five scenes; but others, with more justness, distinguish it into seven days, or rather seven parts of the eclogue, which answer to the seven days, during which the ancients celebrated their nuptials.

CANUN. The name of two months of the Syrian Kalendar, corresponding to the months of December and January in the Julian. The first (called *Canun al aval*) has its first day marked for the festival, which the Eastern Christians call *Bascharab*, which is the *Annuntiation*; and the 25th for the night of *Milad*, or the *nativity* of Jesus Christ. The second (called *Canun al akket*) has two festivals: the one on its first day, called *Calcandasch*, i. e. the *Circumcision* of our Lord; the second on its sixth day, called *Dbabeb*, i. e. the *Baptism* of Jesus Christ, or the *Epiphany*.

D'HERBE-
LOT, Bibli-
oth. Orient.

CANUSIS. Secular priests of Japan. Their principal maintenance is the voluntary contributions of their respective devotees. They wear a yellow robe, and a cap, in the fashion of a boat, tied under their chin with silken strings. Upon the cap are tassels, with fringes to them, which are longer or shorter, according to the quality of the person, who wears them. Their beards are close shaved, but their hair is very long. Their superiors wear it curled up under a piece of black gauze. At each ear is a large piece of silk, which comes forward over the jaws, and is longer or shorter, according to their respective degrees of eminency. This Order is subject to the authority of a judge, who bears the title of *spiritual judge of the Temple*. The superiors of the Canusis walk in state with two sabres carried before them: they are excessive proud, and scorn to converse with the populace, from whom they conceal their ignorance by a cold and distant behaviour.

KEMPFER,
Hist. of Japan.

CAPEROLANS. A congregation of Religious, in Italy, so called from Peter Caperole, their founder, in the XVth century.

Hist. des Ord.
Relig. T. VII.
Ch. 14.

The

The Milanese and Venetians being at war, the enmity occasioned thereby spread itself to the very cloysters. The superiors of the province of Milan, of minor brothers, which extended itself as far as the territories of the republick of Venice, carried it so haughtily over the Venetians, that those of the convent of Brescia resolved to shake off a yoke, which was grown insupportable to them. The superiors, informed of this design, expelled out of the province, those, whom they considered as the authors of this design; the principal of whom were Peter Caperole, Matthew de Tharvillo, and Bonaventure of Brescia. Peter Caperole, a man of an enterprized Genius, found means to separate the convents of Brescia, Bergamo, and Cremona, from the province of Milan, and subject them to the Conventuals. This occasioned a law suit between the vicar-general, and these convents, which was determined in favour of the latter; and these convents, in 1475, by the authority of Pope Sixtus IV, were erected into a distinct *Vicariate*, under the title of that of Brescia. This not satisfying the ambition of Caperole, he obtained, by the interposition of the Doge of Venice, that this *Vicariate* might be erected into a *Congregation*, which was called from him *Caperolans*. This congregation still subsists in Italy, and is composed of twenty-four convents, situated in Brescia, Bergamo, and Cremona.

Hist. des Ord.
Relig. T. VII.
Ch. 24.

CAPUCHINS. Religious of the Order of St. Francis. They owe their Original to Matthew de Bassi, a Franciscan of the Dutchy of Urbino; who, having seen St. Francis represented with a sharp-pointed *Capuche*, or cowl, began to wear the like, in 1525, with the permission of Pope Clement VII. His example was soon followed by two other Religious, named Lewis and Raphael de Fossebrun; and the Pope, by a brief, granted these three Monks leave to retire to some hermitage, and retain their new habit. The retirement they chose was the hermitage of the Camaldolites near Massacio, where they were very charitably received.

This innovation in the habit of the order gave great offence to the Franciscans, whose Provincial persecuted these poor Monks, and obliged them to fly from place to place. At last, they took refuge in the palace of the Duke de Camerino, by whose credit they were received under the obedience of the Conventuals, in the quality of Hermits Minors, in the year 1527. The next year, the Pope approved this union, and confirmed to them the privilege of wearing the square capuche, and admitting among them all, who would take the habit. Thus the order of the *Capuchins*, so called from wearing the *Capuche*, began in the year 1528.

Their first establishment was at Colmenzono, about a league from Camerino, in a convent of the order of St. Jerom, which had been abandoned. But, their numbers increasing, Lewis de Fossebrun built another small convent at Montmelon, in the territory of Camerino. The great number of conversions, which the Capuchins made by their preaching, and the assistance they gave the people in a contagious distemper, with which Italy was afflicted the same year 1528, gained them an universal esteem.

In 1529, Lewis de Fossebrun built for them two other convents; the one at Alvacina in the territory of Fabriano, the other at Fossebrun in the Dutchy of Urbino. Matthew de Bassi, being chosen their vicar general, drew up constitutions for the government of this order. They enjoined among other things, that the Capuchins should perform divine service without singing; that they should say but one Mass a day in their convents: they directed the hours of mental prayer, morning and evening, the days of disciplining themselves, and those of silence: they forbade the Monks to hear the confessions of seculars; and enjoined them always to travel on foot: they recommended poverty in the ornaments of their church, and prohibited in them the use of gold, silver, and silk; the pavillions of the altars were to be of stuff, and the chalices of tin.

This Order soon spread itself all over Italy, and into Sicily. In 1573, Charles IX demanded of Pope Gregory XIII, to have the order of Capuchins established in France, which that Pope consented to; and their first settlement in that kingdom was in the little town of Picpus near Paris; which they soon quitted, to settle at Meudon, from whence they were introduced into the capital of the kingdom. In 1606, Pope Paul V gave them leave to accept of an establishment, which was offered them in Spain. They even passed the seas, to labour on the conversion

version of the infidels ; and their order is become so considerable, that it is at present divided into more than 60 Provinces, consisting of near 1600 convents, and 25000 Monks, besides the missions of Brasil, Congo, Barbary, Greece, Syria, and Egypt.

Among those, who have preferred the poverty and humility of the Capuchins to the advantages of birth and fortune, was the famous Alphonso d'Est, Duke of Modena and Reggio, who, after the death of his wife Isabella, took the habit of this order at Munich, in the year 1626, under the name of Brother John-Baptist, and died in the convent of Castelnovo, in 1644. In France likewise the great Duke de Joyeuse, after having distinguished himself as a great General, became a Capuchin, in September 1587.

Father Paul observes, that ' the Capuchins preserve their reputation, by reason of their poverty ; and that if they should suffer the least change in their institution, they would acquire no immoveable estates by it, but would lose the alms they now receive.' He adds : ' It seems therefore as if here an absolute period were put to all future acquisitions and improvements in this gainful trade : for whoever should go about to institute a new order, with a power of acquiring estates, such an order would certainly find no credit in the world ; and if a profession of poverty were a part of the institution, there could be no acquisitions made whilst that lasted ; nor would there be any credit left, when that was broke.'

Of Ecclesiastical Benefices, Chap. 53.

There is likewise an order of *Capuchin Nuns*, who follow the rule of St Clara. Their first establishment was at Naples in 1538 ; and their foundress was the venerable mother Maria Laurentia Longa, of a noble family of Catalonia ; a lady of the most uncommon piety and devotion. Some Capuchins coming to settle at Naples, she obtained for them, by her credit with the archbishop, the church of St Euphebia without the city : soon after which, she built a monastery of virgins, under the name of *Our Lady of Jerusalem*, into which she retired in 1534, together with nineteen young women, who engaged themselves by solemn vows to follow the third rule of St Francis. The Pope gave the government of this monastery to the Capuchins ; and, soon after, the nuns quitted the third rule of St Francis, to embrace the more rigorous rule of St Clara, from the austerity of which they had the name of *Nuns of the Passion*, and that of *Capuchines* from the habit they took, which was that of the Capuchins.

Hist. des Ord. Rel. T. VII. Ch. 27.

After the death of their foundress, another monastery of *Capuchines* was established at Rome, near the Quirinal palace, and was called *the monastery of the Holy Sacrament* ; and a third, in the same city, built by Cardinal Baronius. These foundations were approved, in the year 1600, by Pope Clement VIII, and confirmed by Gregory XV. There were afterwards several other establishments of Capuchines ; in particular one at Paris, in 1604, founded by the Duchess de Mercœur ; who put crowns of thorns on the heads of the young women, whom she placed in her monastery.

CARAITES. A Jewish sect, which adheres closely to the text and letter of the scriptures, rejecting the Rabbinical interpretations, and the Cabbala. The compilation of the Talmud appearing in the beginning of the VIth century, those of the best sense among the Jews were presently disgusted at the ridiculous and incredible fables, with which it was stuffed. However this did not immediately produce a schism among them. But, about the year 750, Anan, a Babylonish Jew of the race of David, and his son Saul, declared openly for the written word of God alone, exclusive of all traditions. This declaration produced a schism : those, who maintained the Talmud, being almost all Rabbins, or disciples of the Rabbins, were called *Rabbinists* ; the others, who rejected traditions, and admitted the Scriptures only as their rule, were called *Caraites* or *Scripturists*, from the word *Cara*, which, in the Babylonish language, signifies *Scripture*.

PRIDEAUX, Hist. of the Jews, T. IV. JUCHASIN. DAVID GANZ in Zemanach. David.

The Caraites pass for the most learned of the Jewish doctors : they are chiefly to be met with in Poland, Moscovy, and the East. About the middle of the last century, a particular account was taken of their number ; and there were found to be two thousand of them in Poland, twelve thousand at Cassa in Crim Tartary, three hundred at Cairo, two hundred at Damascus, thirty at Jerusalem, an hundred in Babylon, and six hundred in Persia ; making in all four thousand, four hundred, and thirty ; which is but a very small number in comparison of the bulk of the Jews, who are of the party of the Rabbins. These latter have so great

LEO of Mo-
dena, Ce-
rem. of the
Jews. P. v.
chap. 1.

an aversion for the Caraites, that they will have no alliance, nor even conversation with them: they treat them as *Mamzerim*, or *bastards*; and, if a Caraites would turn Rabbiniſt, the other Jews would not receive him.

NOBOT, Me-
moirs of the
court of
Rome.

CARDINAL. An eccleſiaſtical prince, in the Romiſh church, being one who has a voice in the conclave at the election of a Pope.

A. D. 300.

The Cardinals were originally nothing more than Deacons, to whom was intruſted the care of diſtributing alms to the poor of the ſeveral quarters of Rome, whence they were called *Diaconi Regionarii*; and, as they held aſſemblies of the poor in certain churches of their ſeveral diſtricts, they took the name and title of thoſe churches. They began to be called *Cardinals*, during the pontificate of St Sylveſter; an appellation, derived to them from the *Cardinal Priests*, in the primitive church, being the *chief* prieſts of a pariſh, and next in dignity to the Biſhop. Afterwards this office grew much more conſiderable, and by ſmall degrees arrived at it's preſent height, in which it is the reward of ſuch as have ſerved the church, and His Holineſs, well; even princes thinking it no diminution of their honour to become members of the college of Cardinals.

A. D. 1562.

The Cardinals compoſe the Pope's council, or ſenate; and there is, in the Vatican, a conſtitution of Pope John, which declares, that, as the Pope repreſents Moſes, ſo the Cardinals repreſent the 70 elders. It was Pope Pius IV, who firſt decreed, that the Pope ſhould be choſen only by the college of Cardinals; tho' ſome carry up this right as high as Nicolas II, in 1058. The Cardinals began to wear the red hat, at the council of Lyons, in 1243. Till the time of Urban VIII, they were ſtyled only *moſt illuſtrious*: afterwards, by a decree of that Pope, they had the title of *Eminence* given them.

A. D. 1630.

JOVER, Hiſt.
des Relig. T.
I. pag. 213.

At the creation of a new Cardinal, the Pope performs the ceremony of *ſhutting* and *opening his mouth*, which is done in a private conſiſtory. The *ſhutting* his mouth ſignifies the depriving him of the liberty of giving his opinion in conſiſtories and congregations; and the *opening* his mouth, which is performed fifteen days after, implies the taking off this reſtraint. If the Pope happens to die, during the time a new Cardinal's mouth is ſhut, he can neither give his voice, in the election of a new Pope, nor be himſelf promoted to that dignity.

Id. ib. p. 221.

When His Holineſs has reſolved to make a new promotion of Cardinals, he calls a private conſiſtory, in which he declares his intention to all the Cardinals preſent, and names to them the perſons he intends to honour with the red hat: he then gives them eight or ten days to conſider of it; at the expiration of which, he calls another conſiſtory, in which he takes the opinion of each Cardinal, who have all full and entire liberty of giving their voice *pro* or *con*.

The Cardinals are divided into ſix claſſes, or orders, conſiſting of ſix Biſhops, 50 Prieſts, and fourteen Deacons, making in all 70; which conſtitute what they call the *Sacred College*. The number of Cardinal-biſhops has been always the ſame; but that of Cardinal-prieſts and deacons is not fixed. Till the year 1125, the college conſiſted of 52 or 53. The council of Conſtance reduced them to 24, and Sixtus IV raiſed them again to 53. The ſix Cardinal-biſhops are thoſe of Oſtia, Porro, Sabina, Paleſtrina, Frascati, and Albano.

The privileges of the Cardinalate are very great: they have an abſolute power in the church during the vacancy of the holy See: they have a right to elect the new Pope; and are the only perſons, on whom the choice can fall. Moſt of the grand offices in the court of Rome are filled by Cardinals.

The dreſs of a Cardinal is a red ſattane, a rochet, a ſhort purple mantle, and the red hat. When they are ſent to the courts of princes, it is in quality of legates *à latere*; and, when they are appointed governors of towns, their government is called by the name of *Legation*. There are five legations, viz. thoſe of Avignon, Ferrara, Bologna, Ravenna, and Perugia.

Of Eccleſ.
Benefices, Ch.
12.

F. Paul obſerves, that 'the name of *Cardinal*, originally derived from a very low and abject condition, is, by a change of ſignification, become a title ſo elevated, 'that Cardinals are now ſaid to be *Quaſi Cardines omnium terrarum*,' i. e. the hinges or axis, on which the government of the univerſal church turns.

D'HERBE-
LOT, Bibl.
Orient.

CARAMETHAH. [*Arab.*] The followers of a famous impoſtor, named *Carmath*, who, in the year of the Hegira 278, was the author of a ſect, which overturned all the principles of Mohammediſm. He was a perſon of great aſterity, and

and pretended, that God had commanded him to pray fifty times a day, whereas the law of Mohammed enjoins but five prayers in a day. His followers allegorized all the precepts of the Mohammedan law: for, according to them, prayer is only a symbol of the obedience due to the Iman, or chief of their sect; and fasting is but a symbol of that silence and secrecy, which ought to be observed towards strangers, and those who were not of their sect.

This sect began in the Caliphate of Raschid: they multiplied greatly in Arabian Irak, or Chaldæa, and maintained perpetual wars against the Caliphs. In the year of the Hegira 319, they besieged and took the city of Mecca, filled the pits Zemzem with dead bodies, defiled and plundered the temple, and carried away the black stone; but they brought it back again in 339, and fastened it to the seventh pillar of the portico, giving out, that they had both taken it away, and brought it back again, by an express order from heaven. This sect was dissipated by degrees, and at last became quite extinct.

CARMELITES, or WHITE FRYARS. Religious of the order of *Our Lady of mount Carmel*. They pretend to derive their original from the prophets Elijah and Elisha; and this occasioned a very warm controversy between this order and the Jesuits, about the end of the last century; both parties publishing several works, and petitioning the Popes Innocent XI and Innocent XII; the latter of whom silenced them both, by a Brief of the 20th of November, 1698.

What we know of their original is, that, in the XIIth century, Aimeric, legate of the holy See in the East, and Patriarch of Antioch, collected together several hermits in Syria, who were exposed to the violence and incursions of the Barbarians, and placed them on mount Carmel, formerly the residence of the prophets Elijah and Elisha; from which mountain they took the name of *Carmelites*. Albert, Patriarch of Jerusalem, gave them rules in 1205, which Pope Honorius III confirmed in 1224.

Albert's rule contains sixteen articles. The first treats of the election of a Prior, and the obedience that is to be paid to him; the second, of the little cells of the brothers, which are to be separate from one another: the third forbids them changing cells without leave: the fourth assigns the place, where the Prior's cell is to stand: the fifth obliges them to stay in their cells, and to employ themselves day and night in prayer: the sixth treats of the *canonical hours*; the seventh prohibits the brothers having any property: the eighth ordains the building an oratory in the midst of the cells, where they are all to meet in the morning, to hear Mass: the ninth speaks of holding local chapters, and of the correction of the brothers: the tenth enjoins fasting from the feast of the Exaltation of the Holy Cross till Easter, excepting on Sundays: in the eleventh, abstinence at all times from flesh is enjoined: the twelfth exhorts them to put on the spiritual armour that is set before them: the thirteenth obliges them to manual labour: the fourteenth imposes strict silence on them from *Vespers* till the *Tierce* the next day: the fifteenth exhorts their Prior to be humble; and the sixteenth admonishes the Religious to respect their Prior. These constitutions were extracted from the writings of St Basil, as is expressly declared in the title of them.

The peace, concluded by the Emperor Frederic II, with the Saracens, in the year 1229, so disadvantageous to Christendom, and so beneficial to the infidels, occasioned the Carmelites to quit the Holy Land, under Alan, the fifth general of the order. He first sent some of the Religious to Cyprus, who landed there in the year 1238, and founded a monastery in the forest of Fortania. Some Sicilians, at the same time, leaving mount Carmel, returned to their own country, where they founded a monastery in the suburbs of Messina. Some English departed out of Syria, in the year 1240, to found others in England. Others of Provence, in the year 1244, founded a monastery in the desert of Aigualates, a league from Marseilles: and thus, the number of their monasteries increasing, they held their first European, general, chapter in the year 1245, at their monastery of Aylesford, in England.

This order is so much increased, that it has, at present, 38 provinces, besides the congregation of Mantua, in which are 54 monasteries, under a vicar-general, and the congregations of *Barefooted Carmelites* in Italy and Spain, which have their peculiar generals.

Hist. des Ord.
Relig. T. I.
Ch. 40.

ONUPHRIUS,
GENE-
BRARD.

Hist. des Ord.
Relig. ubi
supra.

After the establishment of the Carmelites in Europe, their rule was in some respects altered; the first time, by Pope innocent IV, who added to the first article a precept of chastity, and relaxed the eleventh, which enjoins abstinence at all times from flesh, permitting them, when they travelled, to eat boiled flesh: this Pope likewise gave them leave to eat in a common refectory, and to keep asses or mules for their use. Their rule was again mitigated by the Popes Eugenius IV and Pius II. Hence the order is divided into two branches, viz. *the Carmelites of the antient observance*, called the *moderate* or *mitigated*, and those of the *strict observance*, who are the *barefooted Carmelites*; a reform set on foot, in 1540, by S. Theresa, a nun of the convent of Avila, in Castile: these last are divided into two congregations, that of Spain, and that of Italy.

The habit of the Carmelites was at first white, and the cloak laced at the bottom with several lists. But Pope Honorius IV commanded them to change it for that of the Minims. Their scapulary is a small woolen habit, of a brown colour, thrown over their shoulders. They wear no linnen shirts, but instead of them linsley-wolfey, which they change twice a week in the summer, and once a week in the winter.

SKIPPOON,
Journey thro'
France, Italy
&c.

If a Monk of this order lies with a woman, he is prohibited saying Mass for three or four years, is declared infamous, and obliged to discipline himself publicly once a week. If he is again guilty of the same fault, his penance is doubled; and if a third time, he is expelled the order.

There are likewise *Carmelite Nuns*, whose institution is referred to the year 1452, by virtue of a Bull of Pope Nicolas V, obtained by the holy John Soreth, who founded the first monasteries of them in France. This John Soreth, a native of Normandy, was chosen general of the Carmelites in the year 1451.

The Carmelites (as has been observed) came into England in the year 1240. They had a great number of monasteries, here, particularly at Coventry, London, Oxford, Aylesford in Kent, Holme in Northumberland, Stamford in Lincolnshire, Hitchin in Hertfordshire, Malden in Essex, Sandwich in Kent; Nottingham, Canterbury, Newenden in Kent; Ipswich, Norwich, Blackney in Gloucestershire, and Lynn in Norfolk.

PLUTARCH.
in Quest.
Roman:

CARMENTA. A Roman Deity. Her true name was Nicostrata, and she was called Carmenta, because she foretold future events (*Carmine*) in verse. She was the mother of Evander, with whom she left Arcadia, and arrived in Italy, where she was civilly received by Faunus, king of the country, about 60 years before the taking of Troy. She had an altar dedicated to her near the *Porta Carmentalis*; also a temple in the eighth quarter of the city, erected to her on the following occasion. The Roman matrons having taken a resolution not to see their husbands, till the privilege of riding in coaches, which had been taken from them by a decree of the senate, was restored; the government, to appease them, revoked the decree, and, they coming to a good understanding with their husbands, became uncommonly fruitful, and bore a great number of children; for which they returned their thanks to the goddess Carmenta, who, they supposed, had occasioned that extraordinary fertility, and built a temple in honour of her.

Ovid, who relates the story of this Arcadian matron at large, particularly describes her as a Prophetess:

OVID. Fast.
lib. i. 471.

Hic fuit Evander, qui, quamquam clarus utroque,
Nobilior sacro sanguine matris erat:
Quæ, simul æthereos animo conceperat ignes,
Ore dabat vero carmina digna deo.

*Evander of his lineage justly proud,
Yet most enobled by his mother's blood;
Who, when prophetic fury seiz'd her breast,
In heav'nly verse the sacred rage confess'd.*

and Virgil introduces Evander himself ascribing his arrival in Italy to the prophetic warnings of his mother:

Me pulsum patria, pelagique extrema sequentem,
Fortuna omnipotens & ineluctabile fatum
His posuere locis; matrisque egere tremenda
Carmentis nymphæ monita, & deus auctor Apollo.

VIRG. ÆN.
lib. viii. v. 333.

*I last arriv'd, driven from my native home,
By fortune's power, and fate's resistless doom.
Long tost on seas, I sought this happy land,
Warn'd by my mother nymph, and call'd by heav'n's command.*

DRYDEN.

It was not permitted to bring *leathern cloaks* into the temple of this deity, because leather is the skin of a dead animal, and every thing dead was esteemed impure.

VOSS. de
Idol. lib. iii.
cap. 70.

Scortea non illi fas est inferre facello,
Ne violent puros exanimata focos.

OVID. Fast.
lib. i. ver.
629.

Carmenta is said to have turned the two Greek letters Π and Ψ (invented by Epicharmus) into Latin ones, which were brought by Evander, when he fled from Arcadia, into Italy.

HYGIN.
Fab. cclxxvii.

Carmenta is represented, in a coin of Q. Fabius Maximus Eburnus, in a youthful form, with loose curled hair, falling in ringlets on her shoulders: on her head is a crown of bean-leaves, and by her side a harp, the symbol of her prophetic character.

VOSSIUS, de
Theol. Gentil.
lib. ix. c. 38.

The festivals of this deity, called from her *Carmentalia*, were solemnized twice in the month of January, viz. the first time on the eleventh (or third of the Ides); the second time on the fifteenth of the same month.

CARNA. A Deity of the ancient Romans, who was thought to preside over the *vital parts* of men: for which reason she was invoked for the preservation of the intestines, as the heart, the liver, &c. They sacrificed to her, on the first of June, with a pottage, made of the meal of beans, together with some bacon.

Cœl. Rhod.
9, 8.

Prisca dea est, aliturque cibus, quibus ante solebat,
Nec petit adscitas luxuriosa dapes.

OVID. Fast.
lib. vi. v. 171.

*An ancient and old-fashion'd Deity—
Content with what her humble meals affords,
She scorns the luxury of modern boards.*

She is also called *Dea Cardinis*, for a reason assigned by Ovid.

Prima dies tibi, Carna, datur: dea Cardinis hæc est;
Numine clausa aperit, claudit aperta suo.

OVID. Fast.
lib. vi. v. 103.

i. e. she is called *Dea Cardinis*, or *the goddess of the Hinge*, because, by her influence, she *opens* what is *shut*, and *shuts* what is *open*.

CARNEIA. [Gr.] A festival, solemnized in most of the cities of Greece, but particularly at Sparta, where it was first instituted about the XXVth Olympiad, in honour of Apollo, surnamed *Carneus*; either from one Carnus, a Trojan; or from a beautiful youth, named Carnus, who was the son of Jupiter and Europa, and beloved by Apollo; or from Carnus, an Acarnanian, who was instructed by that god in the art of divination, and afterwards murdered by the Dorians; for which barbarous action Apollo sent them a dreadful plague; to avert which, according to Pausanias, they instituted this festival: or ἀπὸ τῆς κρᾶνείας, i. e. from the *Cornel-tree*, by transposing the letter ρ, as the same author intimates; it being reported by some, that this festival was instituted by the Greeks, who had incurred Apollo's displeasure, by cutting down several Cornel-trees, in a grove consecrated to him on mount Ida, and which they made use of in building the wooden horse: or, lastly, ἀπὸ τοῦ κρᾶνειν, i. e. from *accomplishing* the request of Menelaus, who,

ACMAN.
Hesychius.
Theocriti
Scholiastes.
Demetrius.

when he undertook the expedition against Troy, made a vow to Apollo, promising to pay him some signal honour, if his undertaking met with success.

PLUTARCH.
in Nicia.

ATHENÆUS,
lib. iv.

CALLIMA-
CHI Hymn.
in Apoll.

PINDAR.
Pyth.

HESCHIUS.

This festival lasted nine days, beginning on the thirteenth of the month *Carneus*, which answered to the Athenian *Metagitnion*. It was an imitation of the method of living, and the discipline used in camps: for there were nine Σκᾶδες, i. e. *Tents* erected; in each of which nine men of three different tribes, three being chosen out of each tribe, lived for the space of nine days; during which time they were obedient to a public cryer, and did nothing without his express order. The priest, whose office it was to attend at this solemnity, was named Ἀγῆτης, and out of every tribe five other ministers were chosen, who were called Καρνεῖται, and obliged to continue in their function four years, during which they were not allowed to marry. At this festival, the musical numbers, called Καρνεῖοι νόμοι, were sung by musicians, who contended for victory. The first prize was won by Terpander.

A. D. 130.

EPIPHAN.
Hæref. 32.
cap. 3.

THEOD.
Hist. Eccl.
lib. iii, c. 5.

CLEM.
ALEX.
Strom. iii.

EUSEB.
Hist. Eccl.
lib. iv. cap. 7.

IRENÆUS,
Hæref. lib. i.
c. 24.

TERTULL.
de Anima.
cap. 35.

IREN. ubi
supra.

EPIPH. ubi
supra.

IREN. ubi
supra.

AUGUST.
Hæf. 7.
A. D. 160.

THEOD. Hist.
Eccl. lib. i.
cap. 5.

EPIPH. Hæf.
20. c. 17, 18.

CARPOCRATIANS. Heretics, who sprang up in the II^d Century; followers of Carpocrates, of the Island of Cephallenia, according to Epiphanius, or, according to Theodoret and Clemens Alexandrinus, of the city of Alexandria. This Carpocrates was a man of the worst morals, and addicted to magic. Eusebius says expressly, he was the father of the heresy of the Gnostics; and it is true, that all the infamous things, imputed to the Gnostics, are ascribed likewise to the Carpocratians. It is sufficient to mention two of their principles: the one is, a community of wives; the other, that a man cannot arrive at perfection, nor deliver himself from the power of the princes of this world, as they expressed it, without having passed thro' all sorts of criminal actions; laying it down for a maxim, that there is no action bad in itself, but only from the opinion of men. This induced them to establish a new kind of Metempsychosis, that those, who have not passed thro' all sorts of actions in the first life, may do it in a second, and, if that be not sufficient, in a third, and so on, till they have discharged this strange obligation. Accordingly they are charged with committing the most infamous thing in their *Agapæ*, or *love-feasts*.

As to their Theology, they attributed the creation of the world to angels: they said, that Jesus Christ was born of Joseph and Mary in a manner like other men; that his soul alone was received into heaven, his body remaining in the earth; and accordingly they rejected the resurrection of the body.

They marked their disciples at the bottom of the right ear with a hot iron, or with a razor.

They had images of Jesus Christ, as well in painting, as in sculpture, which they said were made by Pilate: they kept them in a little box or chest. They had likewise the images of Pythagoras, Plato, Aristotle, and other philosophers. They put crowns on all these images, and paid them the same superstitious honours, which the Pagans did to their idols, adoring them, and offering sacrifice to them. A woman of this sect named Marcellina, came to Rome, in the Pontificate of Anicetus; where she made a great many proselytes: She worshiped the images of Jesus Christ, St Paul, Homer, and Pythagoras, and offered incense to them.

Carpocrates had a son, named Epiphanius, who, by means of the Platonic philosophy, gave a greater extent to the fabulous opinions of the Carpocratians. He died at seventeen years of age; but, in that short time, had acquired so great a reputation among the disciples of his father, that, after his death, he was revered by them as a god; insomuch that they built a Temple to him in the island of Cephallenia, and the Cephallenians, every first day of the month, solemnized the feast of his apotheosis, offering sacrifices to him, and singing hymns in his honour.

St Epiphanius relates of himself, that, in his youth, he accidentally fell into company with some women of this sect, who revealed to him the most horrible secrets of the Carpocratians. They were armed with beauty sufficient to make an impression on a person of his age: but, by the grace of God (he says) he escaped the snare, which the devil had laid for him. See Gnostics.

DUGDALE,
Monasticon
Anglic.

CARTHUSIANS. A religious Order, founded, in the year 1080, by one Bruno, a very learned man, of the bishopric of Cologne, and professor of philosophy at Paris. The occasion of its institution is related as follows. A friend of Bruno's, who had been looked upon as a good liver, being dead, Bruno attended his funeral. Whilst the service was performing in the church, the dead man, who lay upon a bier, raised himself up, and said, *By the just judgment of God, I am accused.*

The company being astonished at this unusual accident, the burial was deferred to the next day; when, the concourse of people being much greater, the dead man again raised himself up, and said, *By the just judgment of God, I am damned.* This miracle, it is pretended, wrought such an effect on Bruno, and six more, that they immediately retired to the desert of *Chartreux*, in the diocese of Grenoble, in Dauphine; where Hugh, bishop of that diocese, assigned them a spot of ground, and where Bruno built his first monastery, under the following rigid institutes.

His monks were to wear a hair-cloth next their body, a white cassock, and over it a black cloak: they were never to eat flesh; to fast every Friday on bread and water; to eat alone in their chambers, except upon certain festivals; and to observe an almost perpetual silence: none were allowed to go out of the monastery, except the Prior and Procurator, and they only about the business of the house.

The Carthusians, so called from the place of their first institution, are a very rigid order. They are not to go out of their cells, except to church, without leave of their superior. They are not to speak to any person, even their own brother, without leave. They may not keep any part of their portion of meat or drink till the next day, except herbs or fruit. Their bed is of straw, covered with a felt or coarse cloth; their cloathing, two hair cloths, two cowls, two pair of hose, a cloak, &c. all coarse. Every monk has two needles, some thread, scissors, a comb, a razor, a hone, an ink-horn, pens, chalk, two pumice-stones; likewise two pots, two porringers, a basin, two spoons, a knife, a drinking cup, a water-pot, a salt, a dish, a towel; and, for fire, tinder, flint, wood, and an ax.

In the Refectory, they are to keep their eyes on the meat, their hands on the table, their attention on the reader, and their heart fixed on God. When allowed to discourse, they are to do it modestly, not to whisper, nor talk aloud, nor to be contentious. They confess to the Prior every Saturday. Women are not allowed to come into their churches, that the monks may not see any thing, which may provoke them to lewdness.

It is computed, there are an hundred and seventy-two houses of Carthusians, whereof five are of *Nuns*, who practise the same austerities as the monks. They are divided into sixteen provinces, each of which has two visitors. There have been several canonized Saints of this order; four cardinals, seventy Archbishops and Bishops, and a great many very learned writers.

Hist. des Ord.
Relig. T. VII.
chap. 51.

The story of the motive of St Bruno's retirement into the desert was inserted in the Roman Breviary, but was afterwards left out, when that breviary was reformed, by order of Pope Urban VIII: and this gave occasion to several learned men, of the XVIIth Century, to publish writings on that subject, some to vindicate the truth of the story, and others to invalidate it.

In the year 1170, Pope Alexander III took this order under the protection of the holy see. In 1391, Boniface IX exempted them from the jurisdiction of the Bishops. In 1420, Martin V exempted them from paying the tenths of the lands belonging to them; and Julius II, in 1508, ordered, that all the houses of the order, in whatever part of the world they were situated, should obey the Prior of the grand *Chartreuse*, and the general Chapter of the order.

Ibid. ch. 52.

The Convents of this order are generally very beautiful and magnificent. That of Naples, tho' but small, surpasses all the rest in ornaments and riches. Nothing is to be seen in the church and house but Marble and Jasper. The apartments of the Prior are rather those of a Prince, than a poor Monk. There are innumerable statues, bas-reliefs, paintings, &c. together with very fine gardens; all which, joined with the holy and exemplary life of the good religious, draws the curiosity of all strangers, who visit Naples.

The Carthusians settled in England about the year 1180. They had several monasteries here, particularly at Witham in Somersetshire, Hinton in the same county, Beauval in Nottinghamshire, Kingston upon Hull, Mount-grace in Yorkshire, Eppewort in Lincolnshire, Shene in Surrey, and one near Coventry. In London, they had a famous monastery, since called from the Carthusians, who were settled there, *The Charter-house*.

DUGDALE,
Monast. Angl.

CARYA [Gr.] A Festival in honour of Diana, surnamed *Caryatis*, from *Caryæ* in Laconia, where this solemnity was observed. On occasion of this feast, the young maids joined in a certain dance, said to be invented by Castor and Pollux, which they called *καρυατίζειν*.

PAUSAN. in
Laconicis.

LUCIAN;
περί ορχή-
σεως.

CASTOR

CASTOR and POLLUX. Twin Deities, worshiped by the ancient Greeks and Romans. They were the sons of Jupiter, and Leda, whom that god lay with under the shape of a swan. When they grew up, they freed the sea from pirates, on which account they were esteemed to be deities of the sea, and accordingly invoked by mariners in a tempest. They accompanied the Argonauts to *Cholchi*; in which expedition Pollux slew Amycus, king of the Bebrycii, who had challenged all the Argonauts to box with him. Being returned home, they recovered their sister Helen (whom Theseus had ravished) by taking the city Aphidna, in the absence of that hero. At length, Castor being dead, Pollux (who, having been born of the same egg with his sister Helen, was immortal) obtained of Jupiter, that he might share his immortality with his brother: in consequence of which, they are said to have died and revived alternately.

VIRG. ÆN.
I. vi. v. 121.

Si fratrem Pollux alterna morte redemit,
Itque reditque viam toties.

*If Pollux, off'ring his alternate life,
Cou'd free his brother, and can daily go
By turns aloft, by turns descend below.*

MR DRYDEN.

The meaning of which, according to Servius, is, that the two stars, which are called by the name of these brethren, alternately rise and set.

The great actions of Castor and Pollux gave them a place among the deities of Pagan antiquity:

Cum Castore Pollux,
Post ingentia facta, Deorum in Templâ recepti.

HORAT.
Ep. 1. lib. ii.
ver. 5.

*To Castor and to Pollux Temples rise,
Whose deeds heroic rais'd them to the skies.*

Castor was famous for his skill in horsemanship, Pollux for his ability at boxing.

Dicam & Alciden, puerosque Ledæ,
Hunc equis, illum superare pugnis
Nobilem.

HOR. Od.
12. lib. i.
v. 25.

*Alcides next, and Leda's sons
Demand the Poet's lays,
This fam'd for feats of horsemanship,
And boxing t'other's praise.*

They were called *Διόσκουροι* (*Dioscuri*) from being the sons of Jupiter.

Lucian, in the dialogue of Apollo and Mercury, introduces a humorous conversation between these deities, in relation to Castor and Pollux, as follows:

' *Apoll.* Can you distinguish between Castor and Pollux? for my part, I am always deceived on account of their likeness. *Merc.* He, who was with us yesterday, is Castor. *Apoll.* How do you discern the one from the other. *Merc.* Pollux's face is black and blew, occasioned by a blow, which he received in boxing, at Bebryx, in his voyage with the Argonauts. *Apoll.* Tell me why these two brothers never appear in Heaven at the same time. *Merc.* Because, it being decreed, that of these two sons of Leda the one should be mortal, the other immortal, they shared their fate like good brethren, and live and die by turns. *Apoll.* This is a great bar in the way of their mutual affection; for by this means they can never see, or converse with each other. But, prithee, what trade do they profess. I am a prophet, my son is a physician, and my sister a midwife. Do they nothing but eat and drink? *Merc.* Yes! they succour mariners in a tempest. *Apoll.* Troth! a useful and necessary employment, provided they perform it well.'

Cicero relates a wonderful judgment, which happened to one Scopas, who had spoken disrespectfully of these deities. He was crushed to death by the fall of a chamber; whilst Simonides, who was in the same room, was rescued from the danger, being called out a little before by two persons unknown, supposed to be

Castor

Castor and Pollux. The Greek and Roman histories are full of the miraculous appearance of these brethren: particularly we are told, they were seen fighting upon two white horses, at the head of the Roman army, in the battle fought between the Romans and the Latini, near the lake Regillus.

LIVY, &
Historici Ro-
mani.

CICERO, de
Nat. Deor
lib. 2.

The Romans sacrificed white lambs to Castor and Pollux, and solemnized a festival in honour of them, at which a man, sitting upon one horse, and leading another, ran full speed, and, at the end of the race, leaped nimbly upon the horse, which he held in his hand. This ceremony seems principally intended in honour of Castor, who excelled in the art of Horsemanship.

We meet with frequent representations of Castor and Pollux on ancient monuments, and very commonly upon consular medals. They are exhibited together on one, each having on a helmet, out of which issues a flame, and each a pike in one hand, and in the other a horse held by the bridle.

F. MONTE,
Antiq. T. I.
P. 2. B. ii.
chap. 6.

The vessel, in which St Paul embarked from the island of Melita for Rome, carried the sign of Castor and Pollux, according to the practice of the ancients, who usually painted, or carved, on the prows of their ships, the image of some god, to whom they dedicated the vessel.

Acts xxviii.
11.

CATACOMBS. Church-yards, or subterraneous burial places, near Rome. About three miles from that city is a Catacomb, or vault, in which, according to St Gregory, the bodies of St Peter and St Paul were lodged. These burial-places were originally called *Cryptæ*; and it is pretended, tho' without good grounds, that none but Christians were buried in them. There occur upon the tomb-stones, the cross, the palm-tree, the letters I. C, and the figures of a shepherd and a lamb. Sometimes the same stone has Pagan inscriptions, such as *D. M. Diis manibus*, on one side, and Christian marks on the other.

MABILLON,
Itinerar. Ital.

Skippon observed a Catacomb near Syracuse in Sicily. It was formed into several streets, having on each side long arched caves, full of *loculi* or graves, of the length of men and children.

Journey thro'
Italy, France,
&c.

St Jerom means these kinds of burial-places, when he says, 'It was his custom, when he was a boy at school, in Rome, to visit the sepulchres of the Apostles and Martyrs, which were digged deep in the ground, and, on each side, as one went in, had along by the walls the bodies of such as lay buried; and were so dark, that, to enter into them, was, in the language of the Psalmist, almost to *go down alive into hell*. The light from above peeped in but here and there, a little to take off the horror of darkness, not so much thro' windows, as little holes and crannies, which still left a dark night within, and terrified the minds of such, as had the curiosity to visit them, with silence and horror.'

HIERON
in Ezek. cap.
xl.

As the Catacombs are supposed, by the Romanists, to be the sepulchres of the Martyrs, they are visited out of devotion, and reliques taken from thence, and dispersed throughout the Catholic countries, after having been first baptised by the Pope under the name of some saint.

Some authors suppose the Catacombs to have been the *Puticuli*, mentioned by Festus Pompeius, into which the Romans threw the bodies of their slaves, to whom they would not allow the honours of burning. They pretend, that the Christians, observing the great veneration paid to reliques, resolved to have a stock of their own; that they entered these Catacombs, and, adding what inscriptions and cyphers they thought fit, shut them up, to be opened as occasion should offer: that those in the secret dying, without making the discovery, the contrivance was forgotten, till chance at length opened them. But there seems to be no foundation for this opinion. Mr Monro, in the *Philosophical Transactions*, gives it as his opinion, that the Catacombs were the burial-places of the first Romans, before the practice of burning the dead was introduced among them; and that they were dug in consequence of two opinions; the one, that shades hate the light; the other, that they love to hover about the places where their bodies were laid.

There are various etymologies of the word *Catacomb*. Some pretend, that *Cata* was used for *ad*, and *Catacumbas* for *ad-tumbas*: others derive it, more probably, from the Greek *κατα* and *κόμβος*, *cavus*, *recessus*.

LINSCHOTEN, Hist. Ind. occident.

CATAPACTYME. A festival kept by the natives of Peru, in the month of December: it is dedicated to three figures of the sun, called by them *Apinti*, *Churiunti*, and *Entiaquacqui*; i. e. the sun the father, the sun the son, and the sun the brother.

CATAPHRYGIANS. See MONTANISTS.

CATECHISM. It is defined, in the liturgy of the church of England, *An instruction to be learned of every person, before he be brought to be confirmed by the Bishop.*

Deut. vi. 7. See also, chap. xxxi, 11, 12. and Prov. xxii, 6. John xxi, 15, 16. Eph. vi, 4.

JOSEPH. Antiq. lib. iv. cap. 8.

BUXTORF. Synag. Judaic. cap. 7.

GROT. in Luc. ii, 42.

EUSEB. Hist. Ecclef. lib. v. cap. 10.

BINGHAM, Orig. Ecclef. B. x. Ch. 1. §. 6.

Lib. vii. c. 39.

The catechising, or instructing, children in the principles of religion, is commanded by God himself. *Thou shalt teach them* (i. e. the laws of God) *diligently unto thy children.* Accordingly, Josephus tells us, that the Jews were above all things careful that their children might be instructed in the law: and Buxtorf tells us, there was in every town a person appointed to teach the children the law, till they were ten years of age; and from that time, till the age of fifteen, to instruct them in the Talmud. At thirteen they were brought to the house of God, and publicly examined; and Grotius supposes this was the end of our Saviour's staying behind at Jerusalem, and offering himself to the doctors in the temple. From the Jews this custom was delivered down to the Christians, who had in every church an officer, called the *Catechist*, whose business it was to instruct the *Catechumens* in the fundamentals of religion.

The Catechisms of the primitive church usually began with the doctrine of repentance and remission of sins, the necessity of good works, and the nature and use of baptism. Then followed the explication of the several articles of the Creed; to which some added the doctrine of the immortality of the soul, and an account of the Canonical Books of Scripture; which is the substance and method of St Cyril's eighteen famous discourses to the Catechumens. The author of the *Apostolical Constitutions* prescribes these several heads of instruction. 'Let the Catechumens be taught before baptism the knowledge of the Father unbegotten, the knowledge of his only-begotten Son and Holy Spirit: let them learn the order of the world's creation, the series of divine providence, and the different sorts of legislation: let them be taught, why the world, and man, the citizen of the world, were made: let them be instructed concerning their own nature, and understand for what end they were created: let them be informed how God, in every age, has punished the wicked with water and fire, and crowned his saints with glory: let them also be taught, how the providence of God never forsook mankind, but called them at sundry times from error and vanity to the knowledge of the truth: after these, let them learn the doctrine of Christ's incarnation, his passion, resurrection, and ascension, and what it is to renounce the devil, and enter into covenant with Christ.' It is observable, in these chief heads of the ancient Catechisms, that there is no mention made of the doctrine of the Eucharist, or Confirmation, because these were not allowed to Catechumens till after Baptism.

Conference at Hampton-Court, p. 43.

The Catechism of the church of England is drawn up, after the primitive manner, by way of question and answer. Originally it consisted of no more than a repetition of the baptismal vow, the Creed, and the Lord's prayer: but king James I ordered the Bishops to add to it a short and plain explanation of the sacraments; which was accordingly performed by Bishop Overal, then Dean of St Paul's, and approved by the rest of the Bishops.

This Catechism is universally allowed to excel all others that ever were; it being so short, that the youngest children may fix it in their memory, and yet so full, that it contains all things necessary to be known and practised in order to salvation.

See Rubrics after the Catechism.

The times appointed for catechizing are Sundays and Holidays. By the first book of king Edward VI, it was not required to be done above once in six weeks. But, upon Bucer's objecting to the interval of time as too long, the Rubric was altered, but expressed notwithstanding in indefinite terms, leaving it to be done as often as occasion requires. Indeed the fifty ninth Canon enjoins every Parson, Vicar, or Curate, *upon every Sunday and Holiday*, to teach and instruct the youth and ignorant persons of his parish, in the Catechism set forth in the Book of Common-Prayer; and that under pain of a sharp reproof for the first omission, suspension for the second, and excommunication for the third. See CATECHIST and CATECHUMEN.

CATECHIST. An officer in the Primitive Christian Church, whose business it was to instruct the Catechumens in the first principles of religion, and thereby prepare them for the reception of Baptism. This office might be performed by an Ecclesiastic of any order; and it was sometimes done by the Bishop himself. St Chrysostom performed the office of a Catechist, when he was a Presbyter at Antioch; and Deogratias was Catechist, when he was Deacon of Carthage. Cyprian made Optatus Catechist, when he was but a reader in the Church of Carthage.

The author, under the name of Clemens Romanus, plainly distinguishes the Catechist from the Bishops, Presbyters, and Deacons; for, comparing the church to a ship, he says, the Bishop resembles the *πρωτεύς*, or pilot; the Presbyters the *ναύται*, or mariners; the Deacons the *τοιχαρχοί*, or chief rowers; and the Catechists the *ναυτόλογοι*, or those, whose office it was to admit passengers into the ship, and contract with them for their passage.

There were, in many places, *Catechetical Schools*, or buildings appointed for the office of the Catechist, adjoining to the Church, and called *κατηχητήρια*. Such was that, in which Origen, and many other famous men, read Catechetical Lectures at Alexandria. See **CATECHUMENS**.

CATECHUMENS. The lowest order of Christians in the Primitive Church. They were called Catechumens from the Greek word *κατηχέω*, which signifies to instruct in the first rudiments of any art or science. They had some title to the common name of Christian, being a degree above Pagans and heretics, tho' not consummated by Baptism. They were admitted to the state of Catechumens by imposition of hands, and the sign of the cross. The children of believing parents were admitted Catechumens as soon as ever they were capable of instruction: but at what age those born of Heathen parents might be admitted, is not so clear. As to the time of their continuance in this state, there was no general rule fixed about it; but the practice varied according to the difference of times and places, and the readiness and proficiency of the Catechumens themselves. The council of Eliberis appointed two years probation for new converts; and Justinian, in one of his *Novellæ*, prescribes the same length of time. The Apostolical Constitutions lengthens the term to three years. Sometimes it was limited to the forty days of Lent. Socrates observes, that, in the conversion of the Burgundians, the French Bishop, who converted them, took only seven days to catechize them, and then baptised them. But, in case of sickness or imminent death, the Catechumens were immediately baptised with what they called Clinic-baptism.

There were four orders or degrees of Catechumens. The first were the *ἐξωθήμενοι*, or those instructed privately without the church, and kept at a distance from the privilege of entering into the church, for some time, to make them the more eager and desirous of it. The next degree above these were the *ἀκροώμενοι*, *audientes*. They were so called from being admitted to hear Sermons and the Scriptures read in the church, but were not allowed to partake of the prayers. The third sort of Catechumens were the *γονυκλίνοντες*, *genu-flectentes*; so called, because they received imposition of hands, *kneeling* upon their knees. The fourth order was the *βαπτιζόμενοι*, *φωτισόμενοι*, the *Competentes* and *Eleeli*, which denote the immediate candidates of Baptism, or such as were appointed to be baptised the next approaching festival: before which, strict examination was made into their proficiency under the several stages of Catechetical exercises. After examination, they were exorcised for twenty days together; and were obliged to fasting and confession. They were to get the Creed and Lord's-prayer by heart, and to repeat them before the Bishop at their last examination. Some days before Baptism, they went veiled, or with their faces covered; and it was customary to touch their ears, saying, *Εφφάτα*, *be opened*; as also to anoint their eyes with clay; both ceremonies in imitation of our Saviour's practice, and intended to shadow out to the Catechumens their condition both before and after admission into the Christian Church.

That part of Divine Service, which preceded the Common Prayers of the communicants at the altar, that is, the Psalmody, the reading of the Scriptures, the Sermon, &c. was called *Missa Catechumenorum*; because the Catechumens had the liberty of being present only at this part of the service.

The ancients speak of the *Sacrament of the Catechumens*; and some modern writers, by mistake, suppose, that, tho' they were not allowed to partake of the Eucharist,

BINGHAM;
Orig. Ecclef.
B. iii. Ch. 10.
§. 1, 2.

CHRYST.
Hom. 21.

AUG. de cate-
chiz. cap. 2.

CYPR. Ep.
24.

CLEM. Ep.
ad Jacob. n.
14.

BINGHAM,
ubi supra, §.
4, 5.

BINGHAM,
Origin. Ec-
clef. B. x.
Ch. 1.

Can. 44.

Nov. 144.

Lib. viii. cap.

32.

Lib. vii. c. 30.

BINGHAM,
ubi supra,
chap. 2.

Conc. Neocæs.
Can. 5.

Conc. Carth.
iv. Can. 84.

AUG. in Ps.
lxxv.

CYRIL. Pref.
ad Catech. n.
5.

CHRYSOLOG.
Serm. 52.

BINGHAM,
ubi supra,
B. xiii. Ch.
1. §. 2.

BARON. An.
313.

BELLARM.
de sacram.
lib. 2.

BEVEREGE,
Not. in Can.
2. Conc. An-
tioch.

AUG. Con-
fess. lib. i.

Eucharist, they had something like it, which they call *Eulogiæ Panis*, or *Panis Benedictus*. But it appears from St Austin, that this Sacrament was not the consecrated bread, but only a little taste of salt; intimating to them by that symbol, that they were to purge and cleanse their souls from sin; salt being the emblem of purity and incorruption. They called this a sacrament, after the custom of the Primitive Christians, who gave that name to every thing that was mysterious, or had a spiritual signification in it.

CATHARISTS. See MONTANISTS.

CATHEDRAL. A Bishop's church, in which his *Cathedra*, or chair, is fixed. See CHURCH.

By a canon of the fifth council of Carthage, it is ordered, that every Bishop shall have his residence at his principal or Cathedral church, which he shall not leave, to betake himself to any other church in his diocese; nor continue upon his private concerns, to the neglect of his cure, and hinderance of his frequenting the Cathedral church.

BINGHAM,
Orig. Eccles.
B. i. C. i.
§. 7.

Lib. ii. p. 46.

BARON. An.
254. n. 9.

CATHOLIC. The rise of heresies induced the Primitive Christian Church to assume to itself the appellation of *Catholic*; which was, as it were, a surname, or characteristic, to distinguish it from all sects, who, tho' they had party-names, yet sometimes sheltered themselves under the common name of Christians. But the Church of Christ has a just title to this name, being called *Catholic* (as Optatus observes) because it is diffused or spread over the *whole* world: and in this sense the name is almost as ancient as the Church itself. And so great a regard did the Primitive Christians pay to this name, that they would own none to be Christians, who did not profess themselves to be of the Catholic church. Thus Pionius, the Martyr, being asked by Polemo the Judge, Of what Church he was, answered, *I am of the Catholic Church; for Christ has no other.*

VASÆUS,
Chron. of
Spain.

But, tho' the appellation of Catholic belongs of right to no other but the true Church of Christ, yet the Donatists, and other heretics after them, attributed it to their own sects. The Romish Church distinguishes itself by the name of *Catholic*, in opposition to all those, who have separated from her communion, and whom she considers as heretics and schismatics, and herself as the only true Christian Church. Alphonfus, king of Spain, having gained several victories over the Saracens, and re-established the Christian faith in that country, was honoured with the title of *Catholic*, in the year 738: since which the kings of Spain have always born the title of *Most Catholic king*.

CHILLING.
Works. pag.
196.

In the strict sense of the word, there is no *Catholic Church* in being, that is, no Universal Christian Communion; and therefore, when, in rehearsing the Apostles Creed, we profess to *believe in the Holy Catholic Church*, we must mean (as Mr Chillingworth expresses it) *the right, that the Church of Christ, or rather (to speak properly) the Gospel of Christ, hath to be universally believed. And therefore the article may be true, tho' there were no Christian Church in the world.*

D'HIERBERT-
LOT, Bibl.
Orient.

CAUTSER. [*Arab.*] The title or inscription of the hundred and eighth chapter of the Koran. The interpreters on this chapter say, it was sent from Heaven to Mohammed, to comfort him for the reproach, which As, the son of Vail, had thrown upon him in calling him *Abtar*. This word, which in the Arabic signifies properly *without a tail*, is applied to those, who have no male offspring, to transmit their names to posterity.

Some Arabic authors understand by the word *Cautser* (or *Cawthar*) an assemblage or concourse of all good things spiritual and temporal; as riches, a family, knowledge, good works, followers, pre-eminence, reputation, authority, friends, splendid actions, and miracles; all which things, say they, God bestowed abundantly on Mohammed. But it is generally explained of a river in paradise of that name, of which the blessed are to drink before their admission into that place. According to the Mohammedan traditions, this river is sweeter than honey, whiter than milk, cooler than snow, and smoother than cream; its banks are of Chrysolites, and the vessels to drink thereout of Silver; and those, who drink thereof, shall never thirst.

St CECILIA's - DAY. A festival in the Romish Church, celebrated on the twenty-second of November.

We find the following story in the Romish breviary, in the life of St Cecilia. On the marriage night when Cecilia and her spouse Valerian were alone together in the bed-chamber, she spake to him in these words; O sweet and most loving youth, I have a secret to reveal to thee, if thou wilt swear to conceal it. Valerian taking an oath, as she desired, I have, said Cecilia, an Angel, a lover of mine, who keeps my body with the most strict jealousy: if he should in the least perceive that thou touchest me with thy polluted love, his fury will be immediately stirred up against thee, and thou wilt be destroyed in the flower of thy youth: but if he finds, that thou lovest me with a sincere and immaculate love, and preservest my virginity whole and untouched, he then will love thee as well as he does me, and will shew thee kindness. Valerian replied, if thou wouldst have me give credit to thy words, shew me the Angel, and if I find that he is really an Angel of God, I will do as thou sayest; but if thou lovest any man better than me, I will slay both him and thee with my sword. So, persuading him to become a Christian, and be baptized, she shewed him the Angel. Afterwards an Angel brought two crowns from paradise, composed of roses and lilies, and gave one to Valerian, and the other to Cecilia, his new-married wife: the Angel added; Because, Valerian, thou hast consented to the counsel of chastity, Christ hath sent me to tell thee, that he will grant thee any petition thou shalt ask of him. Valerian, at these words, fell down and worshipped, and begged that his brother Tiburtius might become a Christian. Tiburtius afterwards, coming into the house, smelt the fragrancy of the roses and lilies, but saw nothing. As he was wondring whence it came, Valerian told him of the two crowns, which his eyes were not yet able to see; but assur'd him, that, in case he would turn Christian, he would see them both, and the Angel of God also. At these words, he consented to be baptized, and, together with his brother Valerian, had a sight of the Angel daily.

St Cecilia is commemorated both as a Virgin and a Martyr; and is particularly honoured as the patroness of Music, and inventress of the Organ.

*At last divine Cecilia came,
Inventress of the vocal frame:
The sweet Enthusiast, from her sacred store,
Enlarg'd the former narrow bounds,
And added length to solemn sounds,
With nature's mother-wit, and arts unknown before.*

DRYDEN'S Ode for St Cecilia's-day.

CELESTINS. A religious order, so called from their Founder, Peter de Meuron, afterwards raised to the pontificate under the name of Celestin V.

Hist. des
Ord. Relig.
T. 6. Ch. 23.

This Peter, who was born at Isernia, a little town in the kingdom of Naples, in the year 1215, of but mean parents, retired very young to a solitary mountain, in order to dedicate himself wholly to prayer and mortification. The fame of his piety brought several, out of curiosity, to see him; some of whom, charmed with his virtues, renounced the world, to accompany him in his solitude. With these he formed a kind of community, in the year 1254; which was approved by Pope Urban IV, in 1264, and erected into a distinct order, called *The Hermits of St Damien*.

Peter de Meuron governed this order till 1286, when his love of solitude, and retirement induced him to quit the charge. In July 1294, the great reputation of his sanctity raised him, tho' much against his will, to the pontificate. He then took the name of Celestin V, and his order that of *Celestins* from him. By his Bull he approved their constitutions, and confirmed all their monasteries, which were to the number of twenty. But he sat too short a time in the chair of St Peter, to do many great things for his order; for, having governed the Church five months and a few days, and considering the great burthen he had taken upon him, to which he thought himself unequal, he solemnly renounced the pontificate, in a Consistory held at Naples.

After his death, which happened in 1296, his order made a great progress, not only in Italy, but in France likewise; whither the then General Peter of Tivoli sent twelve Religious, at the request of King Philip the Fair, who gave them

two Monasteries; one in the forest of Orleans, and the other in the forest of Compeigne, at Mount Chartres. This order likewise passed into several Provinces of Germany. They have about 96 Convents in Italy, and 21 in France, under the title of Pories. The Celestins of the Province of France have the privilege, by a grant of the Popes Martin V and Clement VII, of making new statutes, whenever they think proper, for the regulation of their order. By virtue of this power, they drew up new Constitutions, which were received in a Provincial Chapter in 1667. They are divided into three parts. The first treats of the Provincial Chapters, and the elections of Superiors: the second contains the regular Observances; and the third the visitation and correction of the Monks.

The Celestins rise two hours after midnight, to say matins. They eat no flesh at any time, except when they are sick. They fast every Wednesday and Friday, from Easter to the feast of the Exaltation of the Holy Cross; and, from that feast to Easter, every day. As to their habit, it consists of a white gown, a capuche, and a black scapulary. In the choir, and when they go out of the monastery, they wear a black cowl with the capuche: their shirts are of serge.

Hist. des Ord.
Rel. T. 7. c. 4.

Celestins, likewise, is the name given to certain Hermits, who, during the short Pontificate of Celestin V, obtained of that Pope permission to quit the order of Fryars Minors, to which they belonged, and retire into solitude, there to practise the rule of St Francis, in its utmost strictness. The superiors, being disgusted at this separation, took all methods to reduce these Hermits to the obedience of the order; to avoid which persecution, they retired into Greece, and continued some time in an island of Achaia. But Pope Boniface VIII, who succeeded Celestin, being importuned by the order of Fryars Minors, revoked the grant of his predecessor, and ordered the Celestin Hermits to return to the obedience of their superiors. Accordingly, Thomas Sola, lord of the island, where they had fixed, drove them out; and this he did in a time of famine, by which these poor Religious were exposed to great misery and want in their journeys, especially as they passed thro' the countries of the Latins, who looked upon them as Schismatics. They were something better treated in the countries of the Greeks, among whom they continued for two years unmolested: but the Patriarch of Constantinople, being returned from Venice, excommunicated them twice, because they did not submit to their superiors: nevertheless, these Solitaries did not want for protectors; and the Archbishop of Patras particularly interested himself in their cause.

Brother James du Mont, one of these Hermits, returning from Armenia, where he had resided some time, without knowing what had passed in relation to his brethren, came into Italy, and made his submission to the General, who soon after sent him on a mission into the East. Being arrived at Negrepont, and hearing of the persecution raised against the Celestin Hermits, he endeavoured to accommodate matters, and managed the affair with so much prudence, that the Fathers of Romania consented that all these Hermits should acknowledge him as their superior, under the dependance of the General. This the General would not consent to; which obliged Brother Liberatus, and his companions, to come into Italy, and represent to the Pope, that he and his brethren had been always faithful to the Church, and that all the accusations against them were meer calumnies.

A Chapter General, held at Toulouse, in 1307, obtained an order from Charles II, King of Naples, to the Inquisitor of that State, to act against Brother Liberatus and his companions. Accordingly, the Inquisitor examined them, and declared them innocent; at the same time advising them to retire to Anciano, where he granted them his protection against the pursuits of their enemies. But, afterwards, being gained over by their enemies, he cited them a second time before him, and found a pretence to condemn them as Heretics and Schismatics. In consequence of which sentence, they were first imprisoned, and then banished.

CENOTAPHIUM. [Gr.] See TOMB.

CENSER. In Latin *Thuribulum*. A sacred instrument made use of in the religious rites of the ancients. It was a vase, containing incense, to be used in sacrificing to the gods. Herodotus says, a most elegant one was offered by Evethon at Delphi. Dionysius Halicarnassensis says, that, in their solemn processions, they carried Censers of gold and silver, which he expresses by the word θυμιατήριον.

There is the representation of one, preserved by F. Montfaucon, under the figure of a shallow cup, with a lid to it, and chains running thro' small handles. ANTIQ. T. 3. B. 3. ch. 4.

That Censers were in use among the Jews, appears from the story of Nadab and Abihu, who were punished with immediate death, because *they took either of them his Censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord.* When Aaron was to make an atonement for himself and his house, he was to take a Censer, full of burning coals of fire, from off the altar of the Lord. And Solomon, when he provided furniture for the Temple of the Lord, made, among other things, *Censers of pure gold.* Lev. x. 1. Lev. xvi. 12. 1 Kings vii. 50.

CERBERUS. The name of a dog, with three heads, whom the Poets made to be the Porter of the infernal regions.

Cerberus hæc ingens latratu regna trifauci
Personat, adverso recubans immanis in antro.

VIRG. Æn.
lib. vi. v. 417.

————— *In his den they found
The triple Porter of the Stygian fount,
Grim Cerberus.*

DRYDEN.

Hesiod gives him fifty heads.

Δεύτερον αὐτίς ἐτίκτεν ἄμνηχανον, ἔτι φατειὸν
Κέρβερον ὠμέζην Ἄϊδέω κύνα χαλκεοφωνον
Πειτηκονταχέρηνον, ἀναιδέα τε κρατερόν τε.

In Theogon.

*The monster-dog, fell Cerberus, she bore,
Who, in the realms of Hades, guards the door;
From fifty mouths he pours a brazen voice,
And terrifies all Hell with hideous noise.*

Horace doubles this number of heads.

Demittit atras bellua centiceps
Aures.

OD. 13. l. 2.
v. 34.

The hundred-beaded dog lets fall his flagging ears.

The Mythologists understand by Cerberus the *Earth*. They derive his name from Κρεοβόρος, *Carnivorus*, it being the property of the Earth to devour bodies. The Platonists understand by him the *bad Daemon*, who, as Porphyry expresses it, *is found in three elements, air, water, and earth*; whence he is described as having three heads.

In a monument, preserved by F. Montfaucon, Cerberus is represented on a box with three heads, one of a man, another of a dog, and a third of an ape; and, as if this were not enough to make the figure frightful, two serpents twist round his heads and body, and bind his two legs together. This figure was brought from Egypt; where they had a particular genius for inventing monstrous figures. ANTIQ. Sup. T. 2. B. 6. ch. 10.

CERDONIANS. Heretics in the II^d century, followers of Cerdon, whose disciple was the famous Marcion, author of the Heresy of the *Marcionites*. The Heresy of Cerdon consisted principally in laying down two contrary principles, in rejecting the law and the prophets as ministers of the bad god; in ascribing, not a true, but only the phantasm of a body, to Jesus Christ, and in denying the resurrection. See **MARCIONITES**. TERTULL. de Prescript. c. 51. EPIPH. Har. 41.

CEREALIA. [*Lat.*] The sacred rites of the goddess Ceres, instituted by Triptolemus. They were performed in so strictly religious a manner, that it was thought sufficient to pollute them, if any one at that time should lie with his wife. They made use of no wine in the sacrifices of Ceres; whence Plautus says, that Megadorus had made a marriage-supper for Ceres, because he had provided no wine for the guests.

Staph.

AULUL.
Act. 2. § 6.

Staph. Cererī', mī Strobile, has sunt facturi nuptias?
Strob. Qui. Staph. Quia temeti nihil allatum intelligo.

Staph. *Prithee, Strobilus, is this intended to be the marriage-feast of Ceres?*
Strob. *Why do you ask?* Staph. *Because I don't hear there is any wine provided.*

The solemnity of the Cerealia passed from the Greeks to the Romans. After the second Punic war, they celebrated the festival with more pomp; for they carried in procession a great many statues and paintings of chariots, crowns, and rich plunder, taken from the enemy. Macrobius tells us, an egg made a part of the show, as being an emblem of Ceres. Memmius, when Curule Ædile, was the first, who celebrated this festival, as appears from a medal of Ceres, with this inscription, *Memmius Ædilis Cerealia primus fecit.* See CERES.

CERES. A Pagan deity; the inventor, or goddess, of corn, in like manner as Bacchus was of wine.

LUCRET.
l. v. ver. 14.

—————Ceres fertur fruges, Liberque liquoris
Vitigeni laticem mortalibus instituisse.

*Kind Bacchus first the pleasing vine did shew,
And Ceres corn.*

CREECH.

She was the daughter of Saturn and Ops; and the mother of Proserpine, whom she had by Jupiter. Pluto having stolen away Proserpine, Ceres travelled all over the world in quest of her daughter, by the help of a torch, which she had lighted in mount Ætna.

STAT. Theb.
lib. xii.

Qualis, ab Ætnæis accensa lampade faxis,
Orba Ceres magnæ variabat imagine flammæ
Ausonium Siculumque Latus, vestigia nigri
Raptoris, vastosque legens in pulvere fulcos:
Illius infanis ululatibus ipse remugit
Enceladus, ruptoque vias illuminat igni.
Persephonen amnes, sylvæ, freta, nubila, clamant,
Persephonen tantum Stygii tacet aula tyranni.

*So Ceres, robb'd of Proserpine (the brand,
In Ætna lighted, flaming in her hand)
With deep affliction for her daughter lost,
Search'd all th' Ausonian and Sicilian coast;
Pursu'd the tyrant ravisher, where're
She trac'd the print of his infernal car.
Ætna's deep caverns with her groans resound,
Whilst bursting flames gleam horribly around.
On Proserpine the woods, the waters fall,
The winding shores, and Heavens, re-echoing, call:
Hell only's mute, the name in silence dies,
And thence no eccho to her voice replies.*

As Ceres was thus travelling in search of her daughter, she came to Celeus, King of Eleusis, and undertook to bring up his infant son Triptolemus. Being desirous to render her charge immortal, she fed him in the day-time with divine milk, and in the night covered him with fire. Celeus, observing an unusual improvement in his son, resolved to watch his nurse; to which end, he hid himself in that part of the house, where she used to cover the child with fire: but, when he saw her put the infant under the coals, he cried out, and discovered himself. Ceres punished the curiosity and indiscretion of the father with death. Afterwards she taught the youth the art of sowing corn and other fruits, and mounted him in a chariot, drawn by winged dragons, that he might traverse the world, and teach mankind the use of corn and fruits. After this, having discovered, by means of the